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Director of Archæological Researches in Mysore,

Mysore.



UMAMAHESVARA. TANCHALINGESVARA TEMPLE, BELGAMI (p. 83).

University of Mysore

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1941



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ARCHAEOLOGICAL SURVEY OF MYSORE.



ANNUAL REPORT FOR THE YEAR 1940-41.



PART I—ADMINISTRATIVE.

Dr. M. H. Krishna, M.A., D.LIT. (Lond.), continued to be the Director of Archaeological Researches in addition to his full-time professorial duties at the University. The post of Architectural Assistant remained vacant during the year; proposals regarding the filling up of the post have been submitted to Government. Mr. R. Rama Rao, B.A., Assistant to the Director, went on privilege leave for a month and a half from the afternoon of the 16th May of 1941, and Mr. L. Narasimhachar, M.A., Junior Technical Assistant, was appointed as acting Assistant to the Director during this period while Pandit R. Chakravarti acted as Junior Technical Assistant.

A temporary staff consisting of a pandit and a typist was sanctioned for work in connection with the rapid publication of the supplementary volumes of the *Epigraphia Carnatica*. The typist was entertained with effect from 24th April 1941, and arrangements are being made to secure the services of a suitable Pandit.

In connection with the study and inspection of ancient monuments in the State and the collection of inscriptions, the Director and the Junior Technical Assistant toured in several parts of the Kolar and Shimoga districts, while the Assistant to the Director toured in parts of the Mysore, Tumkur and Hassan districts for collecting and copying inscriptions. Among the ancient sites and monuments inspected and studied during the year may be mentioned those at Guḍibande, Dēvaragūḍipalli, Sādali, Bētamangala, Hungunda, Maḍivāla, Mārkaṇḍēśvarabeṭṭa, Sivārapaṭṇa, Kōlār, Narasāpura, Hoskōṭe, Nandagūḍi, Beḷlūr, Ānandapura, Hosagunda, Gauja, Shikārpur, Belgāmi, Tālgunda, Bandalike, Chikkamāgaḍi, Maḷavalli, Kubaṭūr, Bhārangi, Kuppagaḍḍe, Udri, Sorab, Chandragutti, Ikkeri and Keḷadi.

In the neighbourhood of the Kolar Gold Fields was discovered a wide field of cromlechs. The ancient site at Hungunda seems to be important like that of Chandravalli near Chitaldrug; the potsherds, particularly, appear to present interesting data for study. There is room for thinking that the place might mark the

site of a pre-Śātavāhana town. But the existence of cromlechs here like those met with at Brahmagiri suggests the possibility of there having been also a prehistoric iron age town in the vicinity, while the series of caves round about Sītiguḍḍa near Hungunda Paṭṇa appear to have been the dwelling places of man from the Neolithic times. In front of the Sītiguḍḍa cave was picked up a neolithic celt and nearby were discovered several cup-like depressions on the rocks. Hungunda seems to be a promising site for excavation and exploration. That it was a very important place during the Nolamba and Chōla periods is gathered from the many inscriptions at the place. The 'dimāla-diṇṇe' to the south-east of the village is an ash-heap and may represent the old site where gold was extracted, if the authors of the cromlechs were pre-historic gold diggers.

A tour in parts of the Shimoga district has resulted in the discovery, for the first time, of monuments belonging to the Rāshtrakūṭa period. Some information about the architecture and art of the period is collected and it seems to be important in the reconstruction of the early history of architecture and sculpture in Mysore.

The main cell of the Vijayēndra temple at Bētamangala is a monument of the 10th century A.D., though the large beautiful image inside the garbhagriha seems to belong to a much later period. At Śivārapaṭṇa the Sōmēśvara temple appears to belong to the time of Śīpurusha, the Ganga king (c. 753 A.D.). The Varadarāja temple at the same place has some fine pillars in its mukhamanṭapa. At Maḍivāla near Bētamangala the Svayambhuvēśvara temple is a structure built during the days of Ḍavañjirāya, grandfather of Ḍavañji Vāsudēvarāya, the builder of the Sōmēśvara temple at Kuruḍumale. Thus the temple is one of the early monuments of the east Mysore school of architecture with a combination of Hoysala and Draviḍian features.

The Mārkaṇḍēśvara temple on the Mārkaṇḍēśvara-beṭṭa near Vakkalēri is a large and interesting monument of the Draviḍian style discovered during the year. Though originally constructed in c. 1400 it appears to have been extended subsequently, during the days of Sugaṭūr Tammegaḍa. It is interesting to note that the temple was endowed by a Muslim general named Sitab Khan for the merit of his master Dilāvar Khan in about 1556 A.D.

During the early part of the year, the Director's conservation notes in respect of the ancient monuments inspected by him during 1939-40 were forwarded to Government, the Deputy Commissioners, the Muzrai Commissioner and the Chief Engineer as usual for favour of information and necessary action.

Conservation.

Proposals for further renovation work at Bēlūr and Hālebīḍ have been noted and urgent items submitted to Government. Arrangements have been made to prepare a bhaktavighraha statue of His late Highness Sri Krishnaraja Wadiyar IV in *vañchalōha* and install it at the Bēlūr temple. In connection with the conservation of the Gōmaṭēśvara colossus at Śravaṇabelagoḷa, the Committee met on 29th March

1941, and discussed the views of the several members. It was resolved that for the present experiments might be conducted with Venyl Acetate at Bangalore and Śravanabelagoḷa on stones similar in quality to that of the image. An estimate for the construction of a masonry wall in place of the existing packing wall supporting the right wing of the lower portion of the statue was returned countersigned. In connection with the conservation of the other ancient monuments in the State, several estimates were received as usual. Most of them were passed while some were returned for revision. Among the estimates scrutinised and countersigned may be mentioned those pertaining to the following monuments :—

1. Śrikanṭhēśvara Temple at Nanjangūḍ.
2. The temples at Beḷlūr.
3. The temple at Kūḍli.
4. Do Hosabūdanūr.
5. Kailāśēśvara temple at Doḍmaḷūr.
6. Fort at Chitaldrug.
7. Hoṇḍa at Santebennūr.
8. Tripurāntaka temple at Belgāmi.
9. The temples at Kōlār.

About 60 inscriptions were collected during the year of which 4 are copper plate records and the rest stone epigraphs. The majority of them have been edited in Part VI of the Report under the Director's guidance by Mr. R. Rama Rao assisted by the

Epigraphy.

Pandits. Of these one is a copper plate record from Konḍrahaḷḷi, Hoskote Taluk, issued in the 39th regnal year of the Ganga king Kongaṇi Muttarasar, perhaps a name of Śrīpurusha, and recording the grant of the village Śāliggāme to a Brahman named Bhūtaśarma.

Another copper plate belonging to the village Vadanagal, Pāvagaḍa Taluk, records the creation of an agrahār named Bukkarāyapura by Bommaṇa, under the orders of Prince Bhūpati Voḍeyar, son of Bukka II, who is called heir-apparent (bhāvanam sārvaabhaumanam). The grant was issued during the reign of the Vijayanagar king Harihara II. Bhūpati, although a son of Bukka II, the eldest son of Harihara II, did not succeed his grandfather on the throne. His uncle Dēvarāya I ascended the throne in 1406 and Bhūpati Voḍeyar remained as governor under him till about 1420.

A third copper plate grant from the village Chōḷayanahaḷḷi in Guḍibaṇḍe Taluk dated Śaka 1351 records the gift of the village Chōḷiṣeṭṭipalli, renamed Tryambakapura Agrahāra, to some Brahmans by Dēvarāya II of Vijayanagar. Among the donees the first to be mentioned is Kriyāśakti, called the world teacher (bhuvana-guru) of the Kāśyapa-gōtra and Yajus-śākhā. The recording of the gōtra and sūtra of Kriyāśakti-guru, who exercised great influence on Dēvarāya II and his subordinates, is of some importance.

The fourth copper plate record of the year is of the reign of the Vijayanagar king Harihara II and mentions the governor of Gōvā named Bāchanṇa Voḍeyar or Bhāskara who granted an agrahāra village named Kāṇvapura.

Of the stone records one mentions the names of Vikramāditya, the Chālukya king, and Konguṇi Arasar, the Gaṅga king, as engaged in a fight with the Pallavas (Kāḍuveṭṭi). This stone record comes from Jangamarahalli in Pāvagaḍa Taluk. Another stone record found at Bechirak Dēvalāpura in Kolar Taluk belongs to the reign of the Vijayanagar king Sadāśiva and records some grant made for the temple of Mārkaṇḍēśvara by Sitāpaka Maluka Voḍeyar (Malik Sitab Khan?), agent of Dilāvarkhān, who was apparently a Mussalman. The record is dated Śaka 1479.

Another stone record found at Bēlūr records the gift of some lands to the guru Surēndratīrtha-śrīpāda of Bēlūr for the worship of the God Rāma and the maintenance of his matt by Guṇḍappadaṇṇāyaka under the direction of Teppada Nāgaṇṇa Voḍeyar, subordinate of Harihara II. It belongs to the year Bahudhānya which probably corresponds to 1398 A.D. A monk named Surēndratīrtha of the Mādhva sect is mentioned in the succession list of Śrī Rāghavēndrasvāmi Matt at Nañjanguḍ as the guru of Vijayēndra-tīrtha and a contemporary of Vyāsatīrtha who flourished in the reign of Kṛishṇarāya (1509–1529). Apparently this Surēndratīrtha belonged to a different lineage.

A few coins were acquired for the office Museum from Gwalior, Lucknow, the Bombay Branch of the Royal Asiatic Society, etc. The

Numismatics. electro-type casts of coins prepared for exhibition at the Bangalore Museum were arranged and forwarded to the Curator of the Museum. Specimens of coins and coin impressions received for examination from some private persons were duly examined and returned after identification. A gold coin received from the Amildar of Chennagiri was also examined and returned. Some treasure trove coins discovered near Muḷbāgal and preserved at the Kōlār District Treasury were scrutinised. The coins of the Śāta-vāhana period discovered at the Chandravalli excavations were further studied and classified. A note on the East Chālukya coins in the possession of the Department has been prepared for publication in the detailed Annual Report for the year.

A manuscript entitled “Koḍagina-Kaifiyat” was obtained from the Records section of the General and Revenue Secretariat for examination. It is about 15' long and consists of one long sheet of paper written on both the sides in Kannāḍa. At the end it bears in English the signature of Vīrarājendra, the Raja of Coorg. It gives information about some battles fought during the fourth Mysore War (1798–99). A review of the manuscript is published in Part V of the Report.

About 54 books were acquired for the Library and one set of five copper plates and six coins for the office Museum.

Library and museum.

The annual reports of the department for 1938 and 1939 were published and that for 1940 was printed. In connection with the rapid

Publications.

publication of the Supplementary volumes of the Epigraphia Carnatica, a special staff has been sanctioned. It is hoped to bring out these volumes early. A Guide to Belgāmi has been prepared for publication. Kannada versions for the Guide books to Talkāḍ, Bēlūr, Haḷēbīḍ and Seringapatam have also been prepared for publication.

The receipts and expenditure of the Department under budget heads amounted to Rs. 14,749-1-9 and Rs. 14,749-1-9 respectively. A

Finances.

sum of Rs. 530-12-9 was realised by the sale of departmental publications and photographs.

The success of the work of the Department was rendered possible by the sincere co-operation of the members of the office staff.

PART II—CONSERVATION OF ANCIENT MONUMENTS.

Conservation Note of the Director of Archæological Researches on the Monuments inspected during 1940-41.

KOLAR DISTRICT.

BHŌGANANDĪŚVARA TEMPLE, NANDI—(I CLASS).

It is necessary to preserve the Bhōganandīśvara temple, as far as possible, in its original form. No improvement should be given effect to which would affect the plan of the temple or is likely to mar the appearance of the ancient monument. Thus it is undesirable to allow any room to be put up anew in the kaisāle. If, as seems likely, the open space in between the yāgaśāle and the north-eastern kaisāle has to be enclosed so as to prevent the pilgrims from fouling the place, the introduction of ornamental cement concrete railings suitably coloured so as to match the neighbouring stones may be considered.

As regards the raising of the central ceiling of the yāgaśāle with a view to let out smoke, the removal of the brick and mortar work in the east and west sides of the ceiling may be suggested. It is not desirable to raise the roof itself by anything more than a few inches. A raised roof, particularly in front of the temple, would affect the view of the main temple.

The temple servants have been put to a lot of inconvenience owing to want of light in the pākaśāla. It is out of the question to provide windows in the side walls. Perhaps the introduction of some more electric lights, particularly where the cooking is done, would make matters better.

The whitewash and wax covering the sculptures, walls and pillars in the temple should be scraped off slowly and carefully. All further whitewashing should be strictly forbidden.

The pond to the south-east of the temple is a source of danger and nuisance in the premises. It may be kept under lock and key.

It is a pity that the Vaisya chaultry has been allowed to be constructed immediately to the north-east of the vimānas. The height of the building hides the graceful front view of the temple. As far back as 1934-35 the Director of Archæology disapproved of the construction of the building at the place where it stands at present and it is learnt that the Second Member was pleased to express his dislike of the existence of the building there when he had been to the place for inspection. At considerable cost the building has been constructed and a private party has been allowed to acquire proprietary rights in land belonging to a Protected Monument

under the administration of the Government. It is now a problem how it could be made less prominent than the temple. Moreover the pilgrims that stay there during the jātra foul the entire premises. Recently a latrine too has been permitted to be constructed in the premises in spite of protest. It is desirable that all the non-government buildings should be removed; in due course the old maṇṭapas belonging to the temple may once again be opened out.

The temple is a First Class Ancient Monument deserving of preservation in a worthy manner.

Gudibande.

RĀMEŚVARA TEMPLE ON THE HILL.

This temple is a muzrai institution which once enjoyed several inam lands. These lands have been reported to have been taken over by Government and an Archak is said to have been appointed on Rs. 12 per month. His salary is now reported to have been reduced to Rs. 6 on the ground that the yield of the lands is very little. As the Archak has to supplement his income by other means, the temple is in a neglected condition. Though from the architectural point of view the temple is not a very important institution, still as a monument of the early Pāllegārs who ruled at the place it deserves some attention. It is in need of repairs particularly regarding its roof which has become generally leaky. Rain water wets the whole area and sometimes even stagnates here and there. This stagnation has resulted in rendering the walls out of plumb in several places so that if immediate steps are not undertaken to repair the roof and set right the out of plumb slabs of the walls, the whole structure may come down very soon. It is also necessary to induce the Archak to look after the building better.

THE VENKAṬARAMAṆA TEMPLE IN THE VILLAGE.

This is also a monument built by one of the early Pāllegārs of the place. It happens to be an important institution in the locality deserving to be preserved intact. The roof is generally leaky so that rain water drips down in several places, wetting the wallslabs and the flooring of the temple. The vegetation growing here and there on the temple may also be removed. In other respects the temple is intact.

Devaragudipalli (near Bagepalli).

VENKAṬARAMAṆASVĀMI TEMPLE.

The temple is a muzrai institution very popular in the locality and maintained intact. But in some places in the navaraṅga the flooring is uneven. It may be set right when funds permit. On the left pilaster of the outer vestibule is a figure of Yoga-Narasimha for whom a brick and mortar niche has been built in recent times.

The niche may be removed. For the vāhanas which are kept in the navaraṅga a separate room may be given in the prākāra. The whitewashing on the walls and, other parts of the temple has covered the inscriptions and sculptures. It may be carefully and slowly scraped off without damage to the stone.

Betamangala.

THE VIJAYĒNDRA TEMPLE.

There is no doubt that the *sanctum sanctorum* of the temple was constructed some time during the 10th Century A.D., though it is possible that the present main image was consecrated even as late as the 16th or 17th Century A.D. But even this image is extraordinarily good and deserves to be preserved along with the temple. The temple is a minor muzrai institution and may be put into Class III of the Protected List for purposes of conservation. The mukhamanṭapa and the pātālāṅkaṇa are in a bad state so far as their roofing and their outer size-stone walls are concerned. It may be considered whether the removal of these outer walls would be advantageous for the better upkeep of the temple. They do not happen to form part of the original structure. The surroundings of the temple need to be cleared of all vegetation including the cocoanut tree on the south-east. The priest's quarters in the north-western corner of the area may be removed. A door made up of iron railings might be given to the manṭapa. The roof is in need of general repairs. It is reported that an estimate for Rs. 500 has been prepared and sent up for sanction. An estimate for the other items suggested above may also be prepared.

Madivala.

SVAYAMBHUVĒŚVARA TEMPLE.

This temple is a large Dravidian structure older than the Sōmēśvara temple at Kurudumale and as ornate. The main structure is almost intact though its roof is leaky in some places. The leaky portions may be repaired. But the prākāra and the porches particularly require immediate attention inasmuch as many of the wall slabs have fallen and are falling, being out of plumb in several places. The temple may be placed in Class III of the list of Ancient Monuments and the initial repairs may be got done. The surroundings require to be cleared of all vegetation and the view of the temple needs to be improved. The vegetation growing on the outer walls and tower of the main structure should be removed at once. The archak of the temple has built a brick granary in the north-east corner of the navaraṅga for storing his paddy. This may be removed and he may be strictly forbidden from using the temple and its premises as his dwelling place. There is a stone jagali or platform against the inner north wall of the navaraṅga. This appears to be old ; but it may be removed, if necessary.

To the east of the mahādvāra of the Pārvatī temple is a cell in the prakāra of the main temple which is used as a horse-stable by the priest and as a kalyāṇa-maṇṭapa by the villagers on occasions to celebrate marriages. The roof of this cell is in immediate danger of collapsing. It may be repaired.

The area comprising the main temple, its prakāra and mahādvāra, the Pārvatī and other temples as also the pillar, etc., in front of the main mahādvāra has been enclosed by a large outer prakāra which is now in ruins. In the north-east corner of this area is a pond with stone steps and good water. The steps need repairs and the pond may be railed off for protection.

Ramasagara (near Betamangala).

VENKATARAMAṆA TEMPLE.

Though this temple is architecturally unimportant, it seems that if the villagers are encouraged, the institution could be put into some order and worship allowed to continue. Otherwise the structure which is now very much dilapidated may come down before long. The outer wall slabs have gone out of plumb in several places and have collapsed in some. The roof has become generally leaky and the flooring is in a bad state. The temple is a muzrai institution.

Kolar Gold Fields.

CROMLECHS.

About 3 miles to the east of K. G. F. on the pipe line, and about half a mile to the north of the village of Hungunda, north of K. G. F. are wide areas comprising several acres of land in which are found cromlechs belonging to the prehistoric age. It is learnt that some of the cromlechs have been rifled owing to the fact that the villagers are ignorant of their historical importance. The antiquities found in them are reported to have been destroyed. Instructions may therefore be issued to the local Revenue officials to see that the cromlechs are not opened in future by the ignorant villagers. The stones forming the rings on the surface may not be broken to pieces for domestic and other purposes.

Hungunda.

CHAUDĒSVARI TEMPLE.

Among the temples in the village of Hungunda there are two which are important from the archæological point of view. One of them is the Rāmēśvara temple on the hill to the south of the village. It is a Chōḷa monument and is quite intact. The other is the Chaudēśvari temple which is situated at some distance to the east of the village. The structure is dilapidated and architecturally unimportant. But the

images of the Seven Mothers inside the garbhagriha are old sculptures of about the Chōla period. They need protection and for their sake some repairs are necessary for the temple, particularly concerning its roof.

Vakkaleri.

MĀRKANḌĒŚVARA TEMPLE ON THE MĀRKANḌĒŚVARA BETṬA.

This institution has not been noticed up to now in any of the Annual Reports of this department. It is a large structure built in the Draviḍian style and going back to about the 14th Century A.D. and greatly extended during the succeeding periods under the Vijayanagar and Sugaṭūr rulers. The temple is sufficiently intact and with very little expenditure could be put into a decent form. For purposes of protection it may be included in Class III of the list of Ancient Monuments. The roof of the mukhamanṭapa is stated to be leaky in some places. The leaky portions may be cement-pointed. Some of the pillars in the verandah seem to be slanting. They may be examined. The outer prākāra walls are out of plumb in several places owing to the growth of vegetation on them. The slabs must be made quite free from the growth of trees between them. Whatever roots there might be should all be cut down and the joints cement-pointed. The roof of the kaisāle needs immediate attention. The well in front of the temple may be railed off for the sake of the safety of the pilgrims. Just inside the mahādvāra is a pool containing about 6' of water. If possible it may be filled up after draining out the water. The flooring of the courtyard in front of the temple may be made even and paved with stones. Since the temple is situated on the summit of a hill and commands a good prospect all round and since electricity is available at Vakkalēri, the question of installing electric lights in the institution may be considered. An approach road from Vakkalēri to the temple may also be made, if possible.

Sivarapatna.

SŌMĒŚVARA TEMPLE.

The Sōmēśvara temple appears to date from about the Chōla period, though it is even possible that the linga inside the main cell may hail from the Gaṅga times as can be surmised from the inscription of Srīpurusha Gaṅga standing to the north-east of the temple (c. 753 A.D). The temple has become dilapidated; but the villagers want to get the temple rebuilt in a better place in the village and install in it the main linga. They may be encouraged to contribute liberally towards the renovation of the old temple itself.

VARADARĀJA TEMPLE.

This structure is also dilapidated and its mukhamanṭapa which contains some good pillars is in a woeful state. The villagers may be encouraged to get this

temple also renovated. The old inscriptions on the basement cornice of the temple should not be injured or hidden from view during the course of renovation. The garbhagṛiha is empty. But since the village has several sculptors of repute, it may be possible to encourage the villagers to get a new image of Varadarāja prepared and installed in the temple.

Bellur (near Kolar).

KAṆVĒŚVARA TEMPLE.

The Kaṇvēśvara temple at Bellūr is about 700 years old and abounds in inscriptions. Its situation very near the high road makes it desirable that certain initial repairs to the monument should be effected and its appearance improved. The outer walls have gone out of plumb in some places. They may be set right using only the old materials, the joints of the slabs being properly cement-pointed. The roof requires to be cleared immediately of the vegetation growing on it and cement-pointed particularly in places where rain water drips through it. The surroundings may generally be made neat and tidy. The outer walls of the Pārvatī shrine may be plastered over including the tower of the main cell, its roof being cleared of the vegetation growing on it. An approach from the road may be made and a low compound wall may be constructed enclosing the whole temple area, if possible.

RĀMANĀTHA TEMPLE.

The leaky portions of the roof require proper cement-pointing. The outer walls have collapsed in several places and have been rebuilt in recent times higgledy-piggledy here and there. The collapsed portions may be properly rebuilt. The precincts may be cleared of all vegetation and a compound wall may be constructed. The southern doorway of the navaraṅga may once again be opened to let in more light. The brick platform on the north side of the interior of the navaraṅga may be removed and the flooring improved.

Hoskote.

VARADARĀJA TEMPLE.

The Varadarāja temple at Hoskōte is a minor muzrai institution requiring immediate repairs particularly in respect of the northern outer wall of the sukhanāsi. This wall is out of plumb and in danger of falling. The roof is also leaky in several places. The flooring is in a very bad condition. The mukhamanṭapa needs some kind of protection from the cattle which are making it their shelter. Reinforced concrete screens of suitable design may be inserted to a height of 3' if funds permit.

SHIMOGA DISTRICT.

Anandapura.

THE POND OF THE MAHANTI MATHA.

This pond is situated in a very attractive spot about 2 miles to the north-east of Anandapura. It is very large and well-built with steps of laterite blocks. It appears to be a monument of the Keḷadi dynasty and deserves, on account of its beautiful surroundings, to be conserved. The cost of renovation, too, would not be high since it is almost intact. A few minor measures may enhance its economic value also since it is provided with a sluice through which water is said to have been once irrigating the lands of Mallandūr. The rank vegetation growing here and there in the area may be cleared. The large tree growing in the south-western corner of the pond should immediately be cut down.

Hosagunda.

ĪŚVARA TEMPLE.

The Īśvara temple at Hosagunda is built in the Nāḍkalsi style by the Śāntaras and has a graceful appearance. It has become very much dilapidated owing to the fact that the village is far removed from it and that the villagers are generally loth to come to the jungle-clad surroundings of the temple. If the jungle could be cleared, they would perhaps have no objection to revive worship in the temple. The large tree that is growing right against the south wall of the temple must immediately be brought down. The wall slabs have been dislodged by the roots of trees and other vegetation. The roof and the flooring require general repairs.

Gauja.

GAUTAMĒŚVARA TEMPLE.

The Gautamēśvara temple at Gauja appears to date from about the Rāshṭrakūṭa period and deserves to be preserved in its original form as far as possible. As it is, it consists of the garbhagriha only with no protection above. It is learnt that an estimate has been prepared to re-build the temple, dismantling its apsidal cell. The apsidal plan is peculiar and should not be interfered with. The construction of a mukhamanṭapa may be permitted as also a roof for the temple.

Belgami.

KEDĀRĒŚVARA TEMPLE—II CLASS.

At the time of inspection the temple premises were in a very unsatisfactory state. People had converted the institution into a dharmaśāla, using indiscriminately the

premises for cooking purposes. Travellers had carved their names here and there on the polished pillars of the mukhamanṭapa. Some of the names have been carved very recently. The surroundings were in a very dirty condition. The temple is a second class monument and the following measures of conservation appear to be absolutely necessary :—

1. A compound wall and a gate securely lockable may be provided.
2. The ugly mud walls of the Nandi shrine must be removed.
3. It is said that the ceiling of the Prabhudēva temple is very leaky. This may be looked into.
4. The dilapidated structure to the south of the temple area may be examined with a view to making it useful as a kitchen and store.
5. The thick chunam coating in the inside of the temple may be carefully and slowly scraped off. The outer walls and the towers may be cleared of their mortar coating and the slab joints may be pointed with cement suitably coloured so as to match with the slabs.
6. The mahādvāra has become much ruined owing to neglect. Some of the pillars are out of plumb. They may be set right and a gate provided. Its tiled roof may be replaced by a better one, preferably of stone, if the weight will not be too much.
7. The roof of the main temple is said to be leaky in some places. The leaky portions may be cement-pointed.
8. In the south-east corner of the temple area a person is said to have been buried about 15 years ago. Instructions may be given to his relatives to exhume the body and bury it elsewhere.
9. The Archak of the temple may be given strict instructions not to allow the people to foul the place and use the premises as a musafirkhana. A board declaring the monument to be a protected one may be put up prominently in front of the temple.

THE BHĒRUNDĒŚVARA PILLAR.

During the course of constructing the size stone platform for the new Bhērunda image, the inscription on the east base of the pillar has been entirely covered up. It is necessary that the inscription should be made visible.

Transverse cracks have sprung up both at the bottom of the pillar and at the top. It is difficult to think that the weight at the top will not force it to come down. The newly given steel hoops and the steel supports may not be enough to save the pillar from falling down. Minute examination by the P.W.D. seems to be necessary.

The smaller inscription that stands a little distance to the south-west of the pillar may be carefully removed from there and set up near the platform of the Bhērunda pillar.

TRIPURĀNTAKA TEMPLE.

1. The basement of the temple to the south of the mukhamanṭapa has recently been repaired and its platform is paved with cement. The smooth surface of the pavement requires to be made rough and coloured to match the stone.
2. The flooring of the mukhamanṭapa and navaraṅga may be made even.
3. The slabs of the walls have been pointed with cement but the colour of the cement does not match the colour of the slabs. The cement may therefore be scraped off carefully and the joints again pointed with cement coloured to match the neighbouring slabs.
4. The walls may be cleaned of all dust and patination and restored to their original colour.
5. The two pillars on the jagali of the eastern porch of the mukhamanṭapa seem to be out of plumb and leaning to one side. They may be examined and the porch strengthened so that it may act as a buttress to the pillars.
6. The southern beam of the above porch is cracked. It may be examined and, if necessary, replaced by another. If any roof is proposed to be constructed for the porch, care should be taken that it will not add undue weight to the structure.
7. The basement all round the temple may be made even and paved with cement as has been done on the south side of the mukhamanṭapa. The dentil mouldings, however, should be left visible.
8. The outer walls of the temple seem to be out of plumb in many places, particularly to the north of the Viṣṇu shrine where a vertical crack has sprung up in the wall. The walls may be examined and, if necessary, re-built where they are out of plumb. While re-building them original materials should be used as far as possible. No size stones should be used.
9. Several of the images inside the temple have been restored in an ugly way. The cement restoration of their broken parts may be removed very carefully.
10. The *bilva* trees to the east of the temple, the tamarind trees to the south and the tree to the west should all be cut down and the premises made clean.
11. The two houses to the south of the temple as also one or two houses to the west may be acquired and dismantled so that there may be a large open yard in front of the temple to the south and more open space to the west. In the front yard may be preserved the several images lying in a neglected condition in various parts of the village.
12. A compound wall may be put up all round the temple including the open area mentioned above.
13. If possible, the thick brick roof of the temple may be examined with a view to reduce its weight.

14. Some of the navaraṅga ceiling slabs have sprung lengthwise cracks. They may be examined.

15. The total cost of attending to all the items mentioned above may come up to Rs. 10,000. It may be spread over two or three years, the repairs of the temple proper being taken up in the first instance.

SÔMEŚVARA TEMPLE.

The Sômeśvara temple is generally intact. But some minor repairs are necessary to improve its appearance. The area consisting of the temple and the fields around may be enclosed with a railing all round. A door may be provided for the navaraṅga doorway. The trees and plants growing by the side of the walls and between the wall slabs may be removed and the joints cement-pointed with cement coloured to match the stones. No private buildings may be permitted to be constructed near the temple. The yard in front of the temple may be levelled up and converted into a playground for the children of the school. The steps leading up to the temple may be improved and the jagali set right. The flooring of the navaraṅga requires to be made even. One of the sukhanāsi ceiling slabs is cracked. It may be examined.

KĀLIKĀDĒVI TEMPLE.

The slabs of the outer walls are out of plumb and require re-setting in several places, the joints being properly cement-pointed.

NĪLAKAṆṬHĒŚVARA TEMPLE.

The outer walls and basement of the temple are out of plumb in many places and are overgrown with rank vegetation. They may be set right.

ONAKEHONḌADA-BASAVANṆA TEMPLE.

The structure has become very much dilapidated, the outer walls and the tower having collapsed beyond all possibility of being renovated without very heavy cost. The images in the vicinity may be removed to the compound of the Tripurāntaka temple.

IMAGES LYING IN VARIOUS PARTS OF THE VILLAGE.

All these may be removed to the compound of the Tripurāntaka temple and preserved. In a backyard called Kammārara-hittalu, there are two beautiful images of a Yakshi and a male attendant which require to be immediately removed to a place of protection. In the *kaṇa* or *hittalu* belonging to Gurupāda Gauḍa, there are lying neglected some good images of a Nāga couple intertwining. They may also be preserved in the compound of the Tripurāntaka temple.

Talagunda.**VIRABHADRA TEMPLE.**

An image of Virabhadra which appears to have been originally worshipped in the temple is now lying buried in the open verandah behind the temple. It is a good piece which is worthy of being preserved in the maṇṭapa of the temple.

PRANAVĒŚVARA TEMPLE.

The temple has been renovated and a low compound wall has been put up. All the stray images in the neighbourhood may be collected and preserved in the compound. The temple enclosure may be kept clean and made tidy, the lantana and other trees growing up here and there being cleared. The level of the open yard in front of the temple is higher than that of the flooring of the temple. Rain water may thus enter the temple unless prevented by suitable drainage in front of the doorway. The famous Kadamba inscription pillar seems to be slanting a little to the south-east. It may be examined and the pillar set right if necessary.

Bandalike.**BASTI.**

The basti is a good example of the fully developed Chālukyan style and is well worthy of preservation as an Ancient Monument under Class III. The premises may be cleared of all vegetation and the fallen slabs of the walls and ceilings restored to their original places. The joints of the slabs may be cement-pointed. The roof requires to be made water-proof and the flooring to be made even and cement-pointed.

SŌMĒŚVARA TEMPLE.

This is an ornate structure containing some very beautiful screens and doorways of the twelfth century. It is completely a Chālukyan structure worthy of preservation under Class III of the Ancient Monuments. The outer walls have become out of plumb in several places and the beams and ceiling slabs have become dislodged here and there. The roof and the flooring require general repairs. The thick vegetation growing on the temple and in the vicinity must be cut down and the temple surroundings made neat and tidy.

TRIMŪRTI TEMPLE.

This temple is a triple-celled structure of the Chālukyan period and deserves to be preserved as a monument of Class III. The surroundings may be cleared of the jungle and the teak trees planted in front may be cut down. The towers and roof as also the flooring of the temple require general repairs. The slabs of the walls have to be re-set in some places, the joints being properly cement-pointed. The ground around the temple may be levelled up and made neat.

Chikkamagadi.**KALLĒŚVARA TEMPLE.**

Many of the ceiling slabs have come down as also some of the slabs belonging to the outer walls. They require to be re-set and the temple surroundings cleared of all rubbish. Cooking inside the temple premises may be forbidden.

JAIN BASTI.

The basti is generally intact and it will not cost much to effect some minor repairs. The vegetation on the roof and in the neighbourhood may be cleared and the plants growing on the monument may be cut down. The roof requires general repairs. The premises should be levelled up. If possible, a compound wall may be constructed. The temple may be included in Class III of the protected list.

Malavalli.**PILLAR INSCRIPTION.**

The platform that has recently been constructed at the base of the pillar requires to be lowered down by about a foot and a half since it has hidden from view about 13 letters in each line of the inscription. The base of the pillar is lying in the drain to the south-east of the Kallēśvara temple. If possible it is desirable, to get it joined to the pillar and secured by iron hoops, care being taken not to damage the inscription.

Kubatur.**KAIṬABHĒŚVARA TEMPLE—II CLASS.**

The temple is a fine monument of the Chālukyan style hailing from about the 11th century A.D. It is an ancient monument of the second class and deserves to be carefully preserved. The following points of conservation may be suggested :—

1. It may be provided with an ancient monument board.
2. It may be provided with a compound wall inclusive of the smaller temples and running at a distance of about 30 yards on the west. Against the west wall may be built a line of brick buildings consisting of the priest's quarters, the pākaśālā, a store room and an extra room, the priest being forbidden from using the Pārvatī shrine as his dwelling place thereafter. Since the temple is in a jungle and a person is needed for its protection, it is necessary that the priest should live in an out-house. The temple has been previously attacked by robbers.
3. The mud walls in the western part of the building and on its south-east may be completely removed, opening to view the garbhagriha doorway.

4. The floor of the maṇṭapa which is paved only in the central aisle may be provided with concrete flooring, the stone slabs being pointed with coloured cement.

5. The original bull was broken and removed some years ago. A new one may be provided. If possible, the unbroken fine bull in the ruined Pañchaliṅgēśvara temple at Belgāmi which belongs to the same school and period may be brought over and installed in the square of the maṇṭapa just to the east of the central ceiling.

6. The whitewash and soot on the ceilings and pillars may be carefully removed without damage to the carvings or the polish.

7. The tower may be cleared of all plants, the old mortar work scraped off and the joints of the stones pointed with cement coloured to match the stones.

8. The dilapidated and ugly-looking vacant modern structure to the south-east of the temple may be dismantled and the ground levelled up.

9. The compound should be levelled and properly furnished with drainage to lead off water.

10. The wood work inside the garbhagṛīha may be completely removed. The temple may be provided with movable lampstands and a thin steel rod for suspending the water vessel over the līṅga.

It is learnt that the temple has about Rs. 1,500 as reserve fund.

PARŚVANĀTHA BASTI.

The basti is a structure of the Chālukyan times having some well carved images. For the sake of these images the following points of conservation are suggested :—

1. The ceiling slabs which have gone out of plumb here and there may be set right and the roof generally repaired and made waterproof.

2. A lockable wooden door may be provided in the place of the existing one which has become useless.

3. The flooring may be generally repaired.

4. A Jain Archak may be appointed to look after the monument.

5. The basti may be included in Class III for purposes of protection.

6. It is learnt that the institution used to enjoy several inam lands. Worship may be restored, if possible.

7. The images in the compound deserve to be better preserved.

RĀMĒŚVARA TEMPLE.

The Rāmēśvara temple is almost intact. Only the surroundings require to be made neat and tidy. The institution may be placed in Class III for purposes of conservation, since it happens to be a genuine monument of the Rāshṭrakūṭa period.

Bharangi.**BASTI.**

The structure is almost intact. It may be considered if it is possible to encourage some Jain priest to offer worship in the basti.

KALIĒŚVARA TEMPLE.

The temple is very much dilapidated, its outer walls having collapsed in several places. The villagers may be encouraged to renovate it.

BANAŚANKARĪ TEMPLE.

Three of the images in this temple, *viz.*, Nos. 1, 3 and 4 from the left of the row, are worthy of being preserved in a museum, or looked after carefully in case there should be any difficulty in removing them to a museum. For the time being the temple may be generally repaired and a local person, preferably the Patel or the Shanbhog, instructed to look after them well. The surroundings may be cleared of all vegetation. The roof of the temple requires to be made waterproof.

Kuppagadde.**ĪŚVARA TEMPLE.**

1. The temple is sufficiently intact having been repaired about five years ago. But there has been put up an ugly zinc sheet roofing above the mukhamanṭapa. It must be removed and the original roof repaired to prevent rain water from soaking through the ceilings.

2. Several of the ceiling slabs are cracked and require to be examined and cement-pointed.

3. Cooking inside the open manṭapa should strictly be forbidden. An ancient monument board may be supplied and set up.

4. The plants growing on the walls, etc., of the temple should be cleared. The priest may be asked to look after such work occasionally.

5. The surroundings have a thick growth of lantana and some trees. These may be cut down and the place made neat and tidy.

Udri.**DILAPIDATED ĪŚVARA TEMPLE.**

This temple stands to the north-east of the village and is so much ruined that it is impossible to renovate it. Even the single celi that is standing now is about to collapse. But its architectural members consisting of pillars, pilasters, doorways, etc., may be removed to a safe place since they show good workmanship.

JAIN BASTI.

This stands to the west of the village. It is almost intact and is in need of certain minor measures of conservation. Some of the ceilings have sprung cracks, particularly the central ceiling and the one to its north. These may be examined and set right. The roof may be repaired and made water-proof. The front part of the temple and the surroundings may be cleared of all vegetation. The plants growing on the walls and tower may be cut down and the slab joints cement-pointed. The inscription stone lying to the south-east of the temple may be set up properly so that its letters may not get damaged. The front wall of the temple may be repaired.

ŚIVA TEMPLE.

This temple is situated about a hundred yards to the east of the basti mentioned above. It requires a concrete roof and the slabs of the walls need to be cement-pointed at the joints. The surroundings should be made neat and tidy.

LAKSHMĪNĀRAYAṆA TEMPLE.

This temple stands about a hundred yards to the south-east of the Śiva temple. As it is, it consists of a single cell which has recently been repaired and provided with a doorway. Worship may be restored in the temple.

REPAIRS AND MAINTENANCE OF MONUMENTS.

[Based on the Reports of the Sub-Division Officers.]

The annual reports in respect of the repairs and maintenance of ancient monuments have been received only from the Mysore, Chitaldrug, Kolar, Hassan, Kadur and Shimoga Districts. The Sub-Division Officers of the other districts have not so far forwarded their inspection reports.

CHITALDRUG DISTRICT.

CHITALDRUG SUB-DIVISION.

The Rock-cut temple at Rāmadurga and the Edicts of Aśōka in Siddāpur, Moḷakālmuru Taluk, are both reported to be in good condition.

DAVANGERE SUB-DIVISION.

The ancient monuments in this sub-division are as under :—

1. Hariharēśvara temple, Harihar—I class.
2. Basti, Heggere—II class.

3. Īśvara temple, Ānekoṇḍa—II class.
4. Īśvara temple, Nanditāvare—III class.
5. Do Nandiguḍi—III class.

These five monuments in the Dāvangere Sub-Division are reported to be in good condition.

SHIMOGA DISTRICT.

The Deputy Commissioner, Shimoga District, has forwarded the following report on the working and preservation of the Ancient Monuments in the Shimoga District during the year 1940-41 :—

The appended statement gives the names of ancient monuments in this District and the particulars regarding their inspection by the several officers during the year under report.

There has been an addition to the list of ancient monuments—Shaji's tomb at Hodigere has been declared a protected monument under section 3 (1) of the Ancient Monuments Preservation Act, *vide* Government Notification No. E. 209—Univ. 216-39-66, dated 16th July 1940. In response to this notification, inviting objections, if any, Kadamma, mother and guardian of the minor khatedar of the land on which this tomb lies has submitted an objection petition claiming ownership of the land so far for the purpose of preserving the monument in question and praying that the amount spent on the land may be paid to her together with the value of the land before declaring the tomb an ancient monument. A report was therefore submitted to Government. Final orders of Government under section 3 (3) of the Act regarding the confirmation or withdrawal of the notification have not so far been received. Sanction has since been accorded to the proposal to acquire 1/2 an acre of land for the purpose in G. O. No. E. 535-37—Univ. 16-39-87, dated 14th August 1941, the cost of acquisition having been ordered to be met out of the University funds as a special case.

Condition.—All the institutions are reported to be in a fairly good condition. The question of effecting repairs to some of the institutions is under correspondence. It is reported that estimates for certain repairs to the Bastis at Narasāpur and to the Śrī Trimūrti Nārāyaṇa Temple at Banda-like in Shikārpur Taluk have been called for from the Assistant Engineer, Shikārpur. The roof of the Śrī Mallikārjunasvāmi temple at Kalasi in Sāgar Taluk is reported to be leaky and the Assistant Engineer, Sāgar, has been requested to prepare an estimate. Jungle clearance in the palace site

outside the fort at Nagara is stated to be under correspondence with the Public Works Department. The question of effecting repairs to the Śrī Kaiṭabhēśvara Temple at Kubatūr and of constructing a compound wall is engaging attention.

Repairs.—During the year under report, repairs are reported to have been effected by the Public Works Department to the following institutions :

1. Sivappa Naik's Fort at Nagar—Clearance of jungle at a cost of Rs. 25.
2. Devaganga ponds at Basavana Byana, Hosanagar Taluk—Resetting the fallen slabs at a cost of Rs. 46.
3. Bastis and Inscriptions at Humcha—Urgent repairs at a cost of about Rs. 50.

Establishment.—The following institutions continued to entertain the establishment noted against them :—

1. Sri Kudli Ramesvaradevaru temple	... One servant on Rs. 2 per mensem
2. Sri Bhadravati Lakshminarasimha Devaru	... One servant on Rs. 4 per mensem.
3. Santebennur Honda and Musafirkana	... One care taker paid out of District Board Funds.
4. Sri Belagavi Kedareshwara and 2 other temples	... One care-taker on Rs. 4 per mensem paid out of Nehami allowances.
5. Kubatur Kaiṭabhesvara Temple	... Care-taker.
6. Nagar Devaganga Pond	... Care-taker on Rs. 7 per mensem paid out of State Funds.
7. Melige Ananthanatha Basti	... One care-taker on Rs. 2 per mensem.

General.—The Muzrai Commissioner paid a visit to the Sri Rāmēśvara Temple at Keḷadi during the year under report in company with the Deputy Commissioner.

**Statement showing the several Ancient Monuments in the Shimoga District
inspected during the year 1940-41.**

SHIMOGA DISTRICT.

Sl. No.	Taluk	Place	Name of Monument	Inspected by
1	Shimoga	Kudli	Sri Ramesvaradevaru temple.	Sub-Division Officer and Amildar.
2	"	Bladravati	Lakshminarasimhadevaru temple.	Do
3	Chennagiri	Chennagiri	Fort	Amildar
4	"	Santebennur	District Board Musafir-khana and Honda.	Sub-Division Officer and Amildar.
5	"	Hodgere	Shaji's tomb	Deputy Commissioner (<i>vide</i> note below).
6	Honnali	Honnali	Fort	Amildar
7	Shikarpur	Belagami	Sri Kedareshvaradevaru temple.	Do
8	"	"	Sri Tripurantakesvaradevaru temple.	Do
9	"	"	Sri Bherundesvara Pillar	Do
10	"	Bandalike	Sri Trimura Narayana temple	Do
11	"	"	Annekallu temple	Do
12	"	Narasapur	Bastis	Do
13	"	Talagunda	Sri Pranavesvara temple	Do
14	"	"	Inscribed pillar in front of the temple.	Do
15	"	Malavalli	Inscribed pillar	Do
16	Sorab	Kubatur	Sri Kaitabhesvara temple and inscriptions.	Deputy Commissioner, Sub-Division Officer and Amildar.
17	"	Udri	Temples and inscriptions	Do
18	Sagar	Keladi	Sri Ramesvara temple	Sub-Division Officer and Amildar; also visited by Revenue Commissioner in company with Deputy Commissioner.
19	"	Ikkeri	Sri Aghoresvara temple	Do
20	"	Kalsi	Sri Mallikarjunadevaru temple.	Do
21	Nagar	Nagar	Sivappa Naik's Fort	Amildar
22	"	"	Palace site outside Fort	Do
23	"	Basavana Byana	Devaganga pond	Do
24	"	Humecha	Bastis and inscriptions	Do
25	Tirthahalli	Kavaledurga	Fort	Sub-Division Officer, and Amildar.
26	"	Mehge	Fort	Do

NOTE.—*Re.* item No. 5—Shaji's Tomb at Hodgere.—Notification under section 3 (1) of the Ancient Monument Preservation Act of 1925 has been published in the Gazette with No. E 291—Univ. 216-32-65, dated 16-7-40. But no order under section 3 (3) of the Act re confirmation or withdrawal of the Notification has been received as yet.

HASSAN DISTRICT.

The following is the consolidated list showing the particulars of the ancient monuments inspected by the Sub-Division Officers in the district during the year :—

SAKLESPUR SUB-DIVISION.

1. Mañjarabād Fort.
2. Śrī Hoysalēśvarasvāmi Temple, Halebīd.
3. Kēdārēśvarasvāmi Temple, „
4. Vīrabhadrasvāmi Temple, „
5. Pārśvanāthasvāmi Temple, „
6. Ādinātha Basti, „
7. Sāntināthasvāmi Basti, „
8. Inscriptions „
9. Śrī Chennakēśavasvāmi Temple, Bēlūr.

HASSAN SUB-DIVISION.

1. Prasanna Chennakēśavasvāmi Temple, Ambuga.
2. Vishṇu Statue at Koṇḍajji.
3. Nāgēśvara and Chennakēśavasvāmi Temples, Moṣaḷe.
4. Īśvara Temple, Arsikere.
5. Kēśava Temple, Hārṇahallī.
6. Grose's Tomb, Arsikere.
7. Sōmēśvara Temple, Hārṇahallī.
8. Narasimhasvāmi Temple, Jāvagal.
9. Chennakēśava Temple, Hullekere.
10. Kēśava Temple, Honnāvara.
11. Gomaṭēśvarasvāmi, Śravaṇabelgoḷa.
12. Akkana Basti, „
13. Inscriptions, „
14. Chāmuṇḍarāya, Basti, „
15. Chandragupta Basti, „
16. Pārśvanātha Basti „
17. Lakshminārasimhasvāmi Temple, Nuggihallī.
18. Sadāśivasvāmi Temple, „
19. Lakshminārāyaṇa Temple, Anati.
20. Narasimhasvāmi Temple, Hoḷenarasipur.

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KADUR DISTRICT.

CHICKMAGALUR SUB-DIVISION.

1. Yūpastambha at Hiremagalūr—Class II ; in good condition.
2. Vīranārāyaṇa Temple, Belavāḍi—Class I ; under the management of the Śringeri Jahgir ; the Deputy Commissioner states that it is a fine old structure badly neglected. The surroundings and the roof are overgrown with rank vegetation. The latter is said to be leaking badly. The chairman of the Panchayet is said to have promised to have the roof and the compound cleared of vegetation.
3. Mārkaṇḍēśvara Temple, Khāṇḍya—Class III ; not in good condition. Some repairs are said to have been effected by the P.W.D.
4. Siddēśvara Temple, Marle—Class II ; in good condition.
5. Chennakēśava Temple, Marle—Class II ; in good condition. Some repairs are being done.
6. Kaḷasēśvara Temple, Kaḷasa—In good condition. Annual repairs are being done from the temple funds.

TARIKERE SUB-DIVISION.

The undermentioned institutions are said to have been inspected during the year and are reported to be in good condition :—

1. Lakshmīkāntasvāmi Temple, Dēvanūr, Kadur Taluk.
2. Śiva Temple, Hirenallūr, Kaḍūr Taluk.
3. Anṛitēśvara Temple, Anṛitāpura, Tarikere Taluk.
4. Sōmēśvara Temple, Sompura, Tarikere Taluk.

MYSORE DISTRICT.

MYSORE SUB-DIVISION.

Jyōtirmayēśvara Temple, Śāligrāma—II Class. The Archak of the temple who is also the care-taker is reported to be not doing his work properly. It is learnt that an estimate for Rs. 4,500 had been prepared, but that the work was not taken up since the villagers did not come forward with their contribution. It is reported that the building is in a dilapidated condition and that rank vegetation has grown on the temple.

Rāmānujāchārya Temple, Śāligrāma—II Class. The monument is reported to be in good condition. But the care-taker is reported to be not doing his duty properly. In the Śrīpāda Tīrtha the flooring is said to be requiring cement-pointing.

KOLAR DISTRICT.

KOLAR SUB-DIVISION.

The following Ancient Monuments in the Kōlār Sub-Division are reported to be in good condition .—

1. Śrīpādarāya Brindāvana at Muḷbāgal.
2. Hazrath Baba Hydervali Darga, Muḷbāgal.
3. Birth Place of Hyder Ali Khan, Būdikōte.
4. Mokbara at Kōlār.
5. Kōlāramma temple, Kōlār.
6. Sōmēśvara temple, Kōlār.
7. Bara Imam Makkan, Kōlār.
8. Śrīpatīśvarasvāmi temple, Sīti.
9. Rāmalingēśvara temple, Āvaṇi.
10. Vināyaka temple, Kuruḍumale.

CHIKBALLAPUR SUB-DIVISION.

The Assistant Commissioner, Chikballāpur Sub-Division, states that the following monuments in the Chikballapur Sub-Division were inspected during the year under report :—

- Bhoganandīśvara Temple.
- Tipu's Palace.
- Yōganandīśvara Temple.
- Raṅganātha Temple.
- Hussain Shah Valli Darga.
- Venkaṭaramaṇasvāmi Temple, Ālangiri.
- Amaranārāyaṇa Temple at Kaivāra.

He has further forwarded the following statement showing the progress of the action taken on the observations made in the Conservation Note of the Director of Archæological Researches in Mysore:—

VENKAṬARAMAṆASVĀMI TEMPLE, DĒVARAGUḌIPALLI.

(BAGEPALLI TALUK.)

1. In some places in the navaraṅga the flooring is uneven. It may be set right when funds permit. The V. P. Sub-Overseer has been directed to submit the estimate.

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|---|---|
| <p>2. On the left pilaster of the outer vestibule is a figure of Yōgā-Narasimha for whom a brick and mortar niche has been built in recent times. It may be removed.</p> <p>3. For the vāhanas which are kept in the navaraṅga a separate room may be given in the prākāra.</p> <p>4. The whitewashing on the walls and other parts of the temple has covered the inscriptions and sculptures. It may be carefully and slowly scraped off without damage to the stones.</p> | <p>The Amildar will be directed to take action early.</p> <p>The vāhanas are shifted to a room in the prākāra. The V. P. Sub-Overseer is directed to submit an estimate.</p> <p>Scraping work is in progress.</p> |
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ŚRĪ RAMĒŚVARASVĀMI TEMPLE ON THE HILL AND ŚRĪ VENKĀṬA-RAMAṆASVĀMI TEMPLE, GUḌIBAṆḌA.

The Assistant Engineer, Chikballapur Sub-Division, has been requested to furnish estimates in respect of the repairs to these temples. As soon as they are received further proposals will be taken up.

Among the monuments inspected by the Director of Archæological Researches during the year there are not only those which are already on the list of Ancient Monuments, some of them being declared 'Protected', but also those which are not so included. The former, of course, require the attention of the D. P. W., while in the case of the latter other departments of Government like the Muzrai, or private bodies might be interested. In all the cases the recommendations are from the point of view of the Archæological Department; and the proposals are made according as the monuments need conservation. The Archæological Department is primarily interested in the upkeep of the 'Protected' or 'Ancient' monuments as admitted in the list, by reason of their artistic or historical importance. As regards other monuments, wherever any need is observed, a recommendation is made, the idea being that all deserving monuments may be put into order by those interested in them at least by effecting the initial repairs so far as is possible. Some of the monuments might be of interest from the point of view of the Muzrai Department particularly. In such cases it is for the Muzrai Department to consider these proposals. In some other cases it has been felt that the local people might be encouraged to keep a monument in good order. In these cases a contribution from the villagers might be taken and the temples repaired. If, however, no funds of any kind are available, the Director's proposals cannot evidently be given effect to, for such monuments are not on the conservation list of the Archæological Department.

**REPORT ON THE CONSERVATION OF ANCIENT MONUMENTS IN
THE STATE DURING THE YEAR 1940-41, BY THE GOVERN-
MENT ARCHITECT, PUBLIC WORKS DEPARTMENT, BANGALORE,
FOR 1940-41.**

The work of conservation of ancient monuments was carried out by Public Works Department during 1940-41 according to detailed drawings, sketches and instructions from the Government Architect.

The total amount of works for which estimates were prepared in the year 1940-41 was Rs. 61,265-10-7 and actual expenditure up to the time of reporting was Rs. 15,661-3-0 as detailed below.

Conservation of Ancient Monuments in the State during 1940-41.

No.	Names of temples and places	Works prepared and estimated	Outlay so far incurred
		Rs. a p.	Rs. a. p.
1	<i>Mysore Division—</i>		
	(1) Sri Srikanthesvarasvami temple at Nanjan- gud.	8,078 0 0	5,281 0 0
	(2) Sri Vaidyesvarasvami temple at Talkad T. Narsipur Taluk.	1,510 0 0	...
2	<i>Bangalore Division—</i>		
	(1) Repairing the Fort wall at Devanhalli ...	60 0 0	89 0 0
	(2) Annual Repairs of Syed Ibrahim's tomb at Chennapatna.	50 0 0	50 0 0
	(3) Renovating Sri Kailasesvarasvami temple at Dodmalur.	4,230 0 0	1,313 0 0
	(4) Annual Repairs of Thimmappa Raj Urs mansion at Chennapatna.	200 0 0	157 0 0
	(5) Improvements to the Birth place of Tippu Sultan at Devanhalli.	2,100 0 0	225 0 0
	(6) Repairing the Inscription stone at Aradesa- halli village.	10 0 0	7 0 0
	(7) Repairing Hoysalaballala palace on Kundana Hills.	50 0 0	40 0 0
	(8) Annual Repairs of Tippu Sultan's birth place at Devanahalli.	9 0 0	9 0 0
3	<i>Kolar Division—</i>		
	(1) Mokbara at Kolar ...	133 0 0	...
	(2) Kolaramma temple at Kolar ...	150 0 0	150 0 0
	(3) Somesvara temple at Kolar ...	5,120 0 0	...
	(4) Rangadhama temple at Rangasthala, Chick- ballapur Taluk	1,845 0 0	...
4	<i>Mandya Division—</i>		
	(1) Lakshminarayanavami temple at Hosa- holalu.	12,006 10 7	...

No.	Names of temples and places	Works prepared and estimated	Outlay so far incurred
		Rs. a. p.	Rs. a. p.
5	<i>Hassan Division—</i>		
	(1) Renovation of Sri Channakesavasvami temple at Belur. {	15,600 0 0	1,455 0 0
	(2) Renovation works of Hoysalesvarasvami temple at Halebid. {	5,345 0 0	3,875 0 0
	(3) Sri Lakshminarasvami temple at Nugge- halli. {	1,000 0 0	442 0 0
	(4) Repairs to Fort at Manjarabad ...	822 0 0	187 0 0
	(5) Renovation of Jain Basti at Halebid ...	192 0 0	...
		1,000 0 0	976 0 0
		20 0 0	18 3 0
6	<i>Shimoga Division—</i>		
	(1) Ganda-Bherunda pillar at Belagavi ...	140 0 0	140 0 0
	(2) Tripuranatakesvara temple at Belagavi ...	275 0 0	104 0 0
7	<i>Kadur Division—</i>		
	(1) Amritesvarasvami temple at Amritapura ...	100 0 0	96 0 0
	(2) Yupastambha at Hiremagalur ...	15 0 0	12 0 0
	(3) Siddhesvarasvami temple at Marle ...	45 0 0	40 0 0
8	<i>Chitaldrug Division—</i>		
	(1) Asoka's inscription at Siddapur ...	20 0 0	20 0 0
	(2) „ „ Brahmagiri ...	20 0 0	20 0 0
	(3) „ „ Jatinga Ramesvara Hills. ...	20 0 0	20 0 0
	(4) Jain Basti at Heggere ...	1,100 0 0	935 0 0
	Total ...	61,265 10 7	15,661 3 0

No estimates were prepared and no outlay incurred during the year 1940-41 in Headquarter Range, Mysore. Tumkur Division and Buildings Division, Bangalore.

PART III—STUDY OF ANCIENT MONUMENTS AND SITES.

KOLAR DISTRICT.

Mulbagal.

The larger temples of Mulbāgal have already been described in the Annual Report of this department for the year 1930, pp. 17–18. Some of the smaller temples which deserve notice here are : the Nāchchāramma temple at the foot of the Mulbāgal hill, a ruined temple about a hundred yards to its south-west and the Vidyāśaṅkara temple which is situated beside the tank called Śankara Tīrtha at a little distance to the south-east of Mulbāgal.

NĀCHCHĀRAMMA TEMPLE.

The Nāchchāramma temple stands at the foot of the hill. It is a cave temple with a navaraṅga built in front whose doorway is to the south. A flight of steps leads into the cave shrine of the goddess. The deity, about 3½' high, is rude and is called Pārvatī by the local people. But in the inscription No. Mulbāgal 7 of 1416 A.D. the name of the goddess is given as Nāchidēvī and she is called the chief goddess of the place. The structure is of the 15th century.

The navaraṅga is plain and has in the central square four Dravidian pillars with cubical and octagonal mouldings. On the cubical mouldings appear padma medallions in relief. The capitals are of the imitation ribbed pattern met with in the 14th and 15th century structures at Terakaṇāmbi and elsewhere in South Mysore. Two rude images, one of Gaṇēśa and the other of Mahishāsura-mardīnī, are set up in the navaraṅga.

The temple is not architecturally important. The occurrence of the capitals of pillars usually met with in South Mysore is however to be noted.

RUINED TEMPLE ON THE HILL.

Since the main god of the temple on the hill is missing and there is no inscription referring to the temple, it is not known for which god the temple was built. The temple is much ruined and stands on a hillock rising immediately to the south-east of the main hill at Mulbāgal. It is a granite structure consisting of a garbhagṛīha, an open vestibule and a navaraṅga, of which the last has two entrances—one on the

east and the other on the south. In workmanship the structure reminds us of the 14th and 15th century temples of the Vijayanagar period.

The outer walls are plain and are raised on a basement consisting of two plain right-angled cornices. The eaves have a sharp curve with a row of sea-horses above them as at Terakāṇambi and elsewhere. The pillars inside the navaraṅga are Draviḍian in style having cubical, octagonal, sixteen- and thirty-two-sided mouldings. The capitals have the imitation ribbed mouldings and plantain bud hangings. The ceilings are all plain except for a padma medallion appearing on the central one. The temple appears to have had a tower originally; but this has completely disappeared now. The structure is not architecturally important.

VIDYĀ-ŚĀṆKARA TEMPLE.

The Vidyā-Śaṅkara temple is situated to the north-west of Śaṅkara Tirtha. It is a granite structure endowed in 1389 A.D. by Bukka II King of Vijayanagar. It has now become dilapidated and is not architecturally important.

It consists of a garbhagṛiha enshrining a low liṅga called the Vidyā-Śaṅkara liṅga, a closed vestibule and a navaraṅga having a doorway on the south. In front of the navaraṅga doorway is a porch of three squares connecting which and another dilapidated mono-celled shrine is another porch. The brick tower above the garbhagṛiha of the temple is much ruined.

LAKSHMĪ-NĀRĀYAṆA TEMPLE.

To the west of the above-mentioned temple is another smaller temple, also ruined. It perhaps originally enshrined the god Lakshmī-Nārāyaṇa mentioned in Mulbāgal 10 of 1339 A.D.

VIGHNEŚVARA SHRINE.

The mono-celled Vighnēśvara shrine lies a few yards to the west of the Vidyā-Śaṅkara temple. It is a granite structure built to enshrine a relieve figure of Gaṇēśa carved on a large boulder which contains several inscriptions in Kannaḍa and Nāgari.

Goribidnur.

VENKATARAMAṆASVĀMI TEMPLE.

The Venkataramaṇasvāmi temple is a very plain structure of about the Nāyak period consisting of a garbhagṛiha, a closed vestibule of three squares and a raṅga-maṇṭapa having in its middle square four Draviḍian pillars with cubical and eight-sided mouldings.

The main image is about 4' high. It is four-handed, with *dāna*, *chakra*, *śankha* and *gadā*. It is very rudely carved. Similarly the images guarding the garbhagriha doorway are also rude and dwarfish. In the vestibule are kept a stone image of the goddess Alamēlammā and a metallic processional group of Janārdana. The image of the goddess is four-handed with *abhaya*, *padma*, *padma* and *dāna*. The prabhāvali is of the same stone.

Rude images.

The temple is architecturally unimportant.

Gudibande.

The history of Gudibande is given in the Annual Report of this department for 1914. The place is said to have derived its name from the temple (*guḍi*) that is built on a rock (*baṇḍe*) to the east of the place. The tank of the village which is called Baira-sāgara is said to have been constructed by Baire Gauḍa who was a Pāllegār of the place and is known to have built also the fortress on the hill which rises immediately to the north of the village. A little distance to the south of the village there is a hamlet called Haḷe-Gudibande which is said to have been the older town.

History of the place.

ĪBALA NARASIMHA TEMPLE.

(Pl. II, 1).

The temple from which the name of the place is said to have been derived is dedicated to Ībala (or Ahōbila) Narasimha worshipped in the form of a natural stone. There is no image. The structure is really a cave shrine with stone walls built on the four sides in front of the cave. Above the boulder which contains the cave is constructed a brick and mortar tower. The temple faces south.

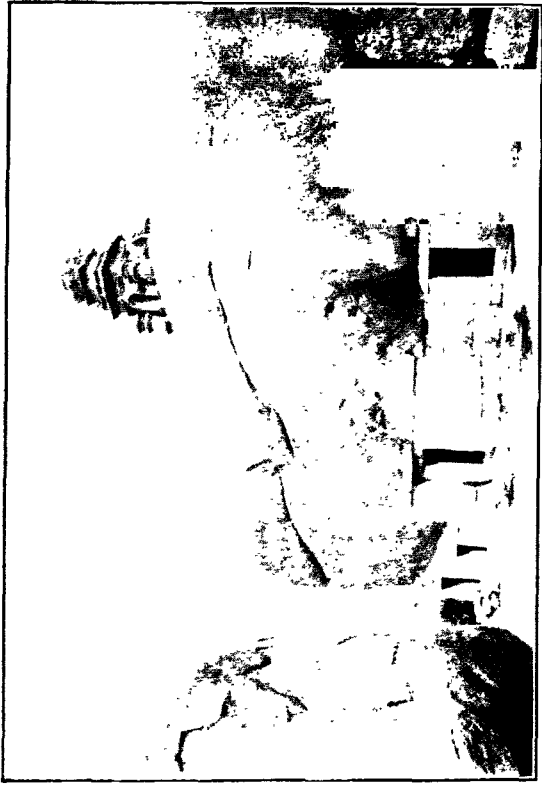
Cave shrine.

The cave is divided into two chambers of which the inner one forms the garbhagriha and the outer one a maṇḍapa. The latter has a doorway guarded by dvārapāla figures. On the north outer wall of the maṇḍapa appear rude relievo figures of Vāmana, Rāma, Varāha and Ugra-Narasimha. There are also crude carvings of a matsya and a serpent.

The structure appears to be of the 17th or even of the 18th century. It is not important architecturally. A new inscription was discovered to the south-west of the temple.

GĪPĀLAKṚISHṆA TEMPLE.

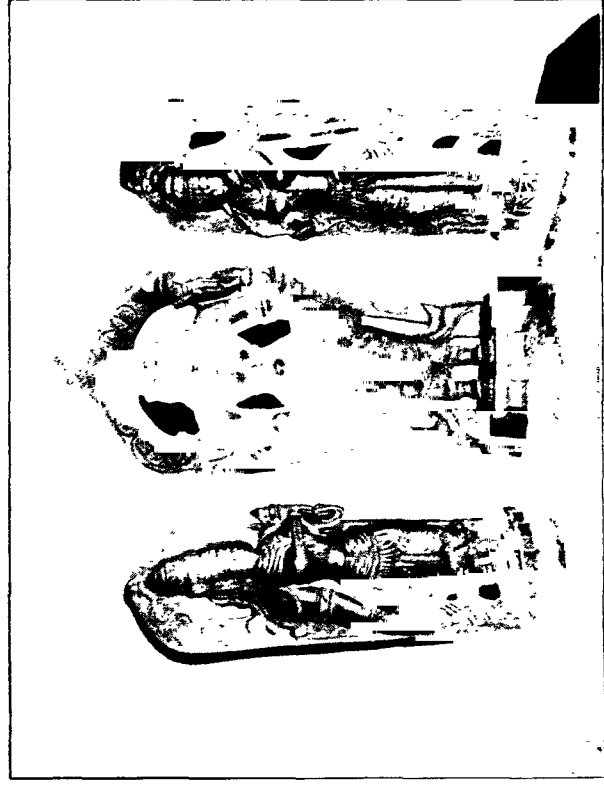
The Gōpālakṛishṇa temple which is now much ruined stands about 50 yards to the north of the Ībala Narasimha temple. It consists of a garbhagriha, an open



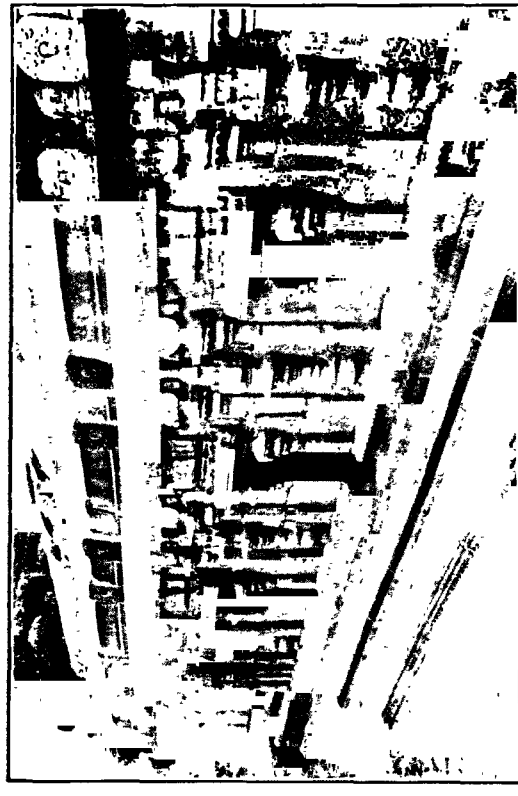
1. OBALA NARASIMHA TEMPLE, GUDIBANDA (p. 32).



2. FORT WALL PROVIDED WITH A GATEWAY, GUDIBANDA HILL (p. 35).



3. VENKATARAMANA AND HIS CONSORTS, VENKATARAMANA TEMPLE, DEVARAGUDI VALLE (p. 41).



4. OUTER WALL, SVAYAMBHUVAVARA TEMPLE, MADIVALA (p. 50).

vestibule, a navaraṅga and a porch. The outer walls which had been constructed of brick have all mostly disappeared. The brick tower too is gone. The main image of the temple is missing.

THE GUḌIBAṆḌE HILL.

The fortified hill at Guḍibaṇḍe is locally called Surasadmagiri. The following are the several points of interest that we come across as

Points of interest. we ascend the hill :—

1. Āñjanēya temple.
 2. Rock-cut steps.
 3. First line of fortifications with bastion. There are rock-cut steps by the side of the fort walls.
 4. Second line of fortifications provided with bastions.
 5. A *done* or pool of water.
 6. A cross wall connecting the main fort and built to protect the gateway mentioned below (No. 7).
 7. Natural gateway formed by boulders.
- The two lines of fortifications mentioned above are free from the use of mortar. They have also no parapets.
8. Bastion with which is connected the cross wall mentioned in No. 6.
 9. A *done* or pool of water.
 10. Gateway and third line of fortifications. The gateway and the walls have brick and mortar parapets above, which evidently seem to have been put up during the Mosiem period. The parapets are provided with musket holes and cannon platforms. The stone slabs used in the construction of this line of fort walls are neatly dressed and pointed with mortar. The gateway consists of six squares and the two rows of pillars belonging to it are all plain with cubical mouldings.
 11. Kṛishṇa temple.—This temple is immediately behind the gateway described above and has become very much dilapidated. But it indicates that the gateway was originally a Hindu construction. The structure is very plain with its outer walls built of rubble in some places and of brick and mortar in others. It has a garbhagriha, an open vestibule and a front maṇḍapa. The four central pillars of the last are Dravidian in style and contain cubical and eight-sided mouldings. The ceilings and the doorway jambs are all plain. The main god of the temple is missing. The structure is said to belong to the period of Rāme Gauḍa, the brother-in-law of Baire Gauḍa, the Pāllegar of the place.

12. A group of about six *dones*.
13. Grinding mill of stone, probably used for making gunpowder.
14. A bastion belonging to the third line of fortifications. It is provided with not only the usual musket holes and cannon platform but also with underground rooms entered by two narrow flights of steps. The underground rooms were perhaps used for storing gunpowder or as guard rooms.
15. A deserted and ruined temple.
16. Gateway with *diḍḍi-baḡilu*. Fourth line of fortifications provided with brick parapets, etc., like the third line.
17. Above the gateway is a bastion belonging to the fifth line of fortifications. The brick parapet above the bastion has the relief figure of a lotus having minute petals.
18. Another natural gateway formed by two large boulders. To the west of the left boulder is a sally port leading down the hill on the west.
19. A cross wall connecting another line of fortifications.
20. A natural gateway formed by boulders.
21. Another gateway.
22. Old smithy beneath overhanging boulders to the left of the boulders mentioned above.
23. Another cross wall connecting a bastion.
24. An arched gateway having a Gaja-Lakshmī group on its lintel. In a cross wall to the left of this gateway on the outside is a small stone relievo figure of Hanumān. The presence of Hanumān and Gaja-Lakshmī indicates that the gateway is Hindu in construction. The arch indicates Muslim influence. Above the gateway is a high brick parapet which is undoubtedly of the Moslem period. Probably the construction is of the days of Hyder or Tipu.
25. A mantapa probably used as a powder magazine.
26. A bastion further up with a fort wall running westward.
27. A cross wall running at right angles to the bastion mentioned above and provided with two narrow openings at bottom which were probably used for observing the enemy.
28. Bastion with a row of powder magazines to the right. The parapet above the magazines is connected with a huge rocky boulder.
29. A flight of steps leading up to another fort wall. To the left of the steps are the ruins of an old structure which appears to have faced east and been provided with a low brick and mortar railing in front and an arched narrow window, also of brick and mortar, on the south. The structure was perhaps used as a *chāvadi*.

30. A *done* or pool of water to the north of the gateway mentioned in No. 24. The wall of the gateway is carried northwards and then is constructed in a curve so as to bound the outer margin of the pool: and further up it is connected with a huge boulder.
31. Fort wall built of large slabs and provided with a gateway (Pl. II, 2). Above there are battlements on one of which is carved the figure of a man's head. The slabs of the wall are joined one to another by grooves cut on their edges. No mortar is used. In front of the gateway there is a stone-built maṇṭapa with Draviḍian pillars. The eaves of this maṇṭapa have a row of small hanging lotus buds. The fort wall, the maṇṭapa and the gateway are all evidently Hindu in construction. On the inside of the gateway there is a maṇṭapa supported on Draviḍian pillars having the cubical and eight-sided mouldings.
32. *Done*.—The water of this *done* is said to be very deep. It is a perennial spring with good drinking water.
33. Rock-cut steps.
34. Granary.—The building is now used as a place for entertainments.
35. Fort wall which is in continuation of the wall mentioned under 31. The wall surrounds the huge central rock on top of the hill and on the rock are built the granary mentioned above (No. 34) and the temple mentioned below (No. 36).
36. Rāmēśvara temple.—This is a structure of the late Vijayanagar period consisting of a garbhagriha, a vestibule and a front maṇṭapa with a pillar in front. The temple faces east. The outer walls are plain and the slabs are joined by grooves and mortar. The pillars of the front maṇṭapa are Draviḍian, having the usual cubical and other mouldings. On the cubical mouldings appear the relievo figures of Gaṇēśa, lion, Nandi, peacock, monkey, yāli, nāgabandha, liṅga, lady, etc. Only the central ceiling is deep and raised on two sets of corner stones with a low padma pendant in the centre. In the vestibule are kept rude small stone images of Gaṇēśa and Nandi. The liṅga in the main cell is small. The pillar in front of the temple is ornate, though carved of granite. On a carved cubical base rises a sixteen-fluted shaft which is surmounted successively by ornamental, cubical, wheel-shaped and lotus-shaped mouldings. The capitals have plantain bud hangings. Above the capital appears a square abacus well carved on its four sides with downward dentil mouldings. The four corners of the base of the pillar have rearing lions while the facades of the base have the relievo figures of Sūrya on his seven-wheeled chariot (west), Nandi couching (north), Virabhadra (east) and Kaṇṇappa (south) kicking the liṅga. The plinth on which the pillar stands consists

of three cornices of which the one at the top has the kīrtimukha ornamentation.

To the north of the temple is the Pārvatī shrine which contains an image of the late Vijayanagar period. The image is like the Apītakuchāmbā and Girijāmbā images at Nandi.

CHANDRANĀTHA BASTI.

The village of Guḍibaṇḍe appears to have been a prosperous Jaina settlement also. There are two principal bastis at the place and a hillock called Pāda Beṭṭa where the old Jaina monks are said to have been performing *sanyasana*.

Jaina vestiges.

The Chandranātha basti is also known as the Chikka Basti and appears to date from about the Vijayanagar period judging from the pillars of the navaraṅga and of the mukha-maṇṭapa. The structure consists of a square garbhagriha, a closed vestibule, a navaraṅga and a front maṇṭapa, the last with a pātālāṅkaṇa attached to it. The pātālāṅkaṇa is approached by a flight of steps flanked by elephants on either side. The main image in the garbhagriha is of white marble and in the seated posture. It is about a foot in height. Several metallic images are kept in the vestibule. They are all of the different Tīrthankaras. On the cubical mouldings of the four central pillars of the navaraṅga appear the relievo figures of a cow, a crescent, a peacock and a serpent, and several gods and goddesses. The central ceiling of the navaraṅga is deep and raised on four sets of corner stones with a relievo padma in the centre. On the cubical mouldings of the pillars of the mukha-maṇṭapa appear the relievo figures of birds and animals. The four pillars of the pātālāṅkaṇa are however sixteen-fluted. A brick and mortar niche in the parapet above the pātālāṅkaṇa contains the stucco image of Chandranātha with his emblem, the crescent, on the pedestal.

DODDA BASTI.

This basti is to the north-west of the Chikka Basti and appears to be much older than the latter, though plain. It is raised on a basement consisting of two cornices of which the upper has the kīrtimukha ornamentation at intervals. Between the two cornices is a frieze depicting gods, animals and men in various attitudes. Among these may be noticed the following: a lion attacking a man (south), a yāli rider (north-west) and two wrestlers (north).

Older basti.

The basti consists of a garbhagriha, a vestibule of three ankaṇas of which the side ones have been converted into cells and given doorways, a navaraṅga and a porch of three ankaṇas. The flight of steps leading to the porch is guarded by elephants.

Description.

The navaraṅga is a spacious hall, about 28' square, with four Draviḍian pillars in the middle, each of which has cubical mouldings bearing the figures of seated and standing Jaina saints, caparisoned horse, rosettes, lovers, nāgabandha, yāli, elephant, etc. The central ceiling is somewhat deep and is raised on two sets of corner stones. It has a low padma in the centre. The navaraṅga seems to have had a doorway on the south also originally.

VENKAṬARAMAṆASVĀMI TEMPLE.

The Venkaṭaramaṇasvāmi temple in the village is also a structure of the Vijayanagar period and consists of a garbhagṛiha, a vestibule, a

Outer view.

navaraṅga and a front maṇṭapa with a pātālāṅkaṇa in front. The outer walls are raised on a basement consisting of two flat cornices in between which is a frieze of sculptures depicting in relief rosettes, padmas, snakes, matsya and so on. The eaves are straight-sided with the brick parapet above having a row of parrots. On the south parapet above the garbhagṛiha is the stucco representation of a very large seven-hooded serpent. Corresponding to this on the south-west side the parapet has the stucco representation of the god Ranganātha. The north parapet of the temple has also several interesting stucco groups among which may be mentioned a tiger attacking a boar. There is a low brick and mortar tower above the garbhagṛiha.

In front of the temple there is a tall monolithic pillar which appears to be very similar to the pillar in front of the Rāmēśvara temple on the

Garuda pillar.

hill, though it is perhaps less fine. The pillar is tapering and is set upon a basement consisting of three cornices of which the last from the bottom has been ornamented with kīrtimukhas alternating with figures of seated lions. The base of the pillar is carved on all the four sides with the figures of Garuḍa (west), Janārdana (north), standing Narasimha (east) and Hanumān treading on Akshayakumāra (south).

The main image of the god Śrīnivāsa in the garbhagṛiha is about 2' high with a stone tōraṇa. The god is four-handed with dāna, chakra,

Images.

śankha and kaṭi. The garbhagṛiha ceiling is raised on four sets of corner stones with no carving in the middle. The ceiling of the vestibule is plain. In the vestibule are kept the images of the Śrī-vaishṇava saints, Vishvaksēna and a warrior who is pointed out as Tirumangai Ālvār. The last image holds a drawn sword and a buckler in his hands and wears the kācha or loin cloth of a wrestler.

The central ceiling of the front maṇṭapa has a padma pendant carved in its centre with figures of lizards on either side. The front row

Front mantapa and patalankana.

of the pillars in the maṇṭapa are Draviḍian in workmanship with figures on their cubical mouldings and with

plantain bud hangings. The four pillars of the pātālāṅkaṇa have square bases and sixteen-fluted shafts with an ornamental band in the middle of each shaft. These pillars have also the plantain bud capitals.

The mahādvāra in front of the temple appears also to belong to the same period as the temple. The doorway of the mahādvāra is guarded by figures of female deities standing on yālis from whose trunks issue ornamental creeper scrolls which are carried on the lintel of the doorway and terminate in a kīrtimukha. On the outer walls of the mahādvāra are the relievo figures of a camel, a dancing group, fighting tuskers, a naked lady sitting in an obscene posture and a fish and an elephant facing each other. The significance of the last representation is not known.

Mahadvāra.

ĪŚVARA TEMPLE.

The Īśvara temple of the village is situated at a little distance to the north of the Venkaṭaramaṇa temple. It is a structure of more recent times with its outer walls built of size stones and with pillars and ceilings of no architectural merit. The temple consists of a row of three cells containing from right to left: Gaṇēśa, liṅga and Pārvatī. It is said that the temple is of the Pāllegār period and that the front maṇṭapa was put up recently. The temple is not important from the archæological point of view.

Devaragudipalli.

The village of Dēvaragudipalli is situated about two miles to the south-east of Bāgepalli. The ancient name of the place was Gaḍida. The name Gaḍidampaṭṇa was also used. It is said that the place is one of the three ancient towns which were known to have been existing in olden times.

VENKAṬARAMANASVĀMI TEMPLE.

In the inscriptions Nos. 15 and 16, Bāgepalli Taluk, Epigraphia Carnatica, Vol. X, Kolar District, the god of this temple is called Prasanna Śrīnivāsa and Tiruvēṅgaḍanātha. The temple is a large structure built in the Draviḍian style of architecture. But the prākāra is a recent structure like the pillared open maṇṭapa in front of the temple. The original temple inside the prākāra consists of a garbhagriha, two vestibules of which the outer is open, and a navaraṅga. According to the inscriptions it was built in 1391 A.D. by Tirumala Nāyaka, grandson of Teppada Nāgaṇṇa Voḍeyar during the time of the Vijayanagar King Harihararāya. The

Date.

sculptors who are said in the inscriptions to have constructed the temple were Nāyonḍe Kāmōja and Bairōja.

The outer walls of the temple are raised on a basement consisting of three cornices, the first of which from the bottom is octagonal, the

Outer view.

second square and the third square with dentil drops. The walls of the navaraṅga are relieved, at intervals, by right-angled pilasters bearing creepers and the loaf and biscuit-shaped ornamentation as in the 14th century structures of the South Mysore school. The outer walls of the garbhagriha and vestibule are also relieved by similar pilasters; but the pilasters here have no loaf and biscuit-shaped mouldings. They have instead the brackets of the imitation ribbed pattern and vertical scroll ornamentation on their shafts.

On the north and south outer walls of the navaraṅga there are niches bearing boat-shaped turrets which are raised on eaves-shaped cornices having the kīrtimukha and creeper ornamentation. The south niche bears a perforated window in the shape of a creeper scroll, while the north niche is empty. In the panels between the pilasters on the outer walls appear relief figures just above the basement cornices. Starting from the south-east and proceeding clockwise they are as follows :—

1. Trivikrama.
2. Vāmana—A peculiar figure wearing beard and with hunch back. The figure wears a loin cloth or *daṭṭi* like a Brahmachāri and an Yajñōpavīta. His hair is tied in a knot above his head and he holds in his left hand an umbrella and a daṇḍa. In his left arm pit appears a palm leaf manuscript. His right hand is stretched forward in the attitude of begging.
3. King Bali seated in state on his royal couch with his queen standing in front of him and pouring water from a vessel. The scene shows the act of making the gift.

South—

4. Vāli and Sugrīva engaged in a fight.
5. Figure of a warrior holding a drawn sword.
6. A marching lion.
7. An archer wearing kirīṭa.
8. A lady in labour. Two ladies attend on her. The pregnant lady is in standing posture.
9. A lady—two-handed—holding lotus in the left.
10. Janārdana with abhaya, chakra, śankha and gadā.
11. Lakshmi-Nārāyaṇa.
12. Fish (Matsya).
13. Kālīya-mardana.

West—

14. Hanumān.
15. An obscene group on the garbhagriha outer wall.

North—

16. Yōgā-Narasimha. A Matsya above.
17. Kneeling Garuḍa.
18. Kūrma (Tortoise).
19. Obscene group.
20. Ananta Padmanābha.
21. An eight-handed Ugra-Narasimha.
22. Lakshmī-Narasimha.
23. Sarasvatī.
24. A lady attendant.
25. Seated Viṣṇu in sukhāsana. The right lower hand rests freely on the raised right knee, while the left lower hand is in the abhaya pose. In the back hands are held chakra and śankha.

North-east—

26. Rāma and Lakshmaṇa.
27. Four-handed Vēṇugōpāla.
28. Hayagrīva.

The eaves above the temple have a sharp curve and are relieved at intervals by kirtimukhas. A frieze of sea horses appears above the eaves of the navaraṅga. It may be mentioned here that the sea-horses appear in temples at Rāghavāpura, Terakaṇāmbi, etc., in South Mysore.

The navaraṅga doorway is guarded by a pair of dvārapāla figures which are dwarfish in stature. On the lintel appears a Gaḷalaksmī group. The corner pilasters inside the navaraṅga hall have capitals with plantain bud hangings. In the centre of the

hall there are four Draviḍian pillars which have the usual cubical and eight-sided mouldings. On the cubical mouldings are carved the relievo figures of Hanumān in the striking attitude, an elephant, gaṇḍabhērūṇḍa, a monkey, yāli, lion, kukkuṭa, cow and calf, a lady at toilet, a trunked yāli, man and tiger, two lions standing back to back with a common head shaped like a kīrtimukha arch, kalaśa, caparisoned horse, a warrior, an obscene figure, dancing ladies, peacock, padma medallions, etc.

The central ceiling of the navaraṅga is raised on two sets of corner stones with a padma pendant in the centre surrounded by low relievo figures of the eight Dikpālakas. The lower set of the corner stones has the carvings of padmas and wheeling acrobats.

On either side of the open outer vestibule are two Draviḍian pilasters with their capitals having the plantain bud hangings. The ceiling of

Vestibules.

the vestibule has in the middle a padma relief. The doorway of the inner vestibule has the figures of dwarfish dvāra-

pālas on either side and the scroll, bead and padma ornamentation on the jambs and lintel. There is also a Gaja-Lakshmi group on the lintel.

The ceiling of the inner vestibule has also a padma in the middle ; but unlike the padma of the outer vestibule ceiling, the padma here is inset in a square. The ceiling of the garbhagriha is raised on two sets of corner stones and has also a padma.

The main god of the temple stands on a broad Garuḍa pedestal with his two consorts standing on either side of him (Pl. II, 3). Each of these images is independent having its own prabhāvali carved of stone. On the prabhāvali of the main image appear the ten avatārs of Viṣṇu. The image is about 4½' high including the tōraṇa. In the four hands of the god are held the following attributes : dāna, chakra, śankha and kaṭi. The kirita of the god, the contour of the limbs, the disposal of the fingers and the drapery suggest that the image is carved in imitation of Hoysaḷa sculptures, though the prabhāvali appears to be somewhat peculiarly designed. The image of the consort on the right has a well-worked breast band while that of the one on the left is more slim and with finer folds appearing on the drapery. The latter image is more graceful and impressive. The entire group of images speaks well of the art of the period following, as it does, the traditions of the Hoysaḷas on the one hand and those of the Draviḍian sculptures on the other. Thus the image of the goddess to the right of the god is more Hoysaḷa in character and that of the one to the left reminds us of the sculptures of the Chōḷa period. In the image of the main god both the traditions have a happy blend.

Bāgepalli.

NARASIMHASVĀMI TEMPLE.

The Narasimhasvāmi temple in the village of Bāgepalli is a late Vijayanagar period structure having no architectural importance. It

General description. consists of a garbhagriha, a vestibule and a front maṇṭapa which is open. The pillar in front of the temple is about 18' high including the plinth on which it is set up.

The outer walls of the temple are raised on a basement consisting of two square cornices between which is carved a long panel representing low relief figures of animals, birds and men. On the outer walls appear the figures of elephants, lions and obscene groups. The pillars of the maṇṭapa are Draviḍian in style and have, on their cubical mouldings, relief figures of gods, men and animals.

Sādali.

Sādali is a roadside village situated about 18 miles to the south-east of Bāgepalli. The old temples at the place which are not very far removed from one another are situated in the fields near the roadside.

ĪŚVARA TEMPLE.

The Īśvara temple is an old structure of about the 14th century built in the Draviḍian style. It consists of a garbhagṛiha, a vestibule and a navaraṅga. On the south there is a fallen maṇṭapa. The outer view of the temple does not call for any special remark. The basement has plain cornices square in shape. The navaraṅga doorway is guarded by dvārapālas, while the lintel has the figure of Gaṇēśa. The jambs are ornamented with scroll and bead work. The pillars inside the navaraṅga are all Draviḍian in style having ribbed mouldings on the brackets as at Terakaṇāmbi and elsewhere in South Mysore. On the cubical mouldings of the pillars appear the figures of several gods and men.

CHENNAKĒŚAVA TEMPLE.

The Chennakēśava temple is similar to the temple at Dēvaraguḍipalli in workmanship. The mahādvāra in front of the structure is rudely constructed. The temple consists of a garbhagṛiha, a vestibule, a navaraṅga and a porch. The outer walls are built on a basement, about 5½' high, consisting of five cornices which are as follows : square, octagonal, square, and square with dentil drops. The walls are relieved by right-angled pilasters. Among the images on the walls may be mentioned the following : an old man, a man and a lady, a dancing couple, Rāma and Lakshmaṇa seated with Hanumān in front, Rāma and Lakshmaṇa standing, Śēshaśāyi, Vēṇugōpāla, Ugra-Narasimha, Vidyādhari and the daśāvatāras, like the natural Matsya, Kūrma, Varāha, Narasimha, bearded Vāmana, Bali with consorts on throne and Trivikrama ; Vāli and Sugrīva, Garuḍa, Āṇjaneya, Yāli and elephant, Buddha, a Sukhāsīna-mūrti, Matsya attacked by a warrior or demon (Hiranyāksha ?), makara, lion, wrestlers, deer, etc. The images on the outer walls of the garbhagṛiha and vestibule have peeled off. The walls have niches bearing boat-shaped turrets. The eaves are sharp and ornamented with kīrtimukhas at intervals. Above the eaves appears a frieze of sea-horses.

The porch measures two ankaṇas by one. On the cubical mouldings of the pillars are carved the figures of Ugra-Narasimha, Janārdana, seated lion, Vēṇugōpāla, dancers, Hanumān, Lakshmī-Nārāyaṇa, Sarasvatī, Viṣṇu, etc.

The navaraṅga doorway is guarded by dvārapāla figures. On the lintel appears a Gaja-Lakshmī group. The jambs are ornamented with scroll and bead work. The navaraṅga pillars are Draviḍian in style with the nāgabandha and other designs appearing on the cubical mouldings. The central ceiling of the navaraṅga is raised on two sets of corner stones.

The vestibule is a double one with the outer *aṅkaṇa* being open. The doorway of the inner *aṅkaṇa* is guarded by *dvārapālas* and has the image of Chennakēśava on the lintel. The jambs are designed like those of the *navaraṅga* doorway with scroll and bead work. The main image of the temple is missing.

Nachipalli.

Nāchipaḷḷi is a small village which has now become a suburb of Robertsonpet on the north-east. To the north of the village is a dry field belonging to one Mr. Venkaṭarāmiah where stands a row of more than a dozen *vīragals* bearing sculptures of dead heroes and their sati wives. Some of the heroes are on horse-back while at least one of them has a royal umbrella held above, with a woman following him. About half a dozen *vīragals* have shrines protecting them with side slabs and top slabs. On three of these wall slabs inscriptions in Grantha characters of about the 13th century were found. One of these shrines with its top slab remaining intact might be mistaken for a doimen. It is definitely different from anything prehistoric.

Parandapalli.

Following the pipe line path towards Bētamaṅgala, and at a distance of about 2 miles from Robertsonpet T. B., we reach Pārāṇḍapaḷḷi which is a small village situated in the midst of a number of rocky heights. To the east of the village about 2 miles away (where there is the 7/4th furlong stone from Bētamaṅgala) on the top of a rocky ridge and on its sides we find more than a hundred cromlechs with the rings of stones appearing just above the ground (Pl. III, 1). The diameters of these rings vary from about 40' to 7'. These definitely prehistoric structures close to the gold mining area deserve to be excavated and studied. With these we may compare the cromlechs discovered near Hungunda, about 7 miles from here.

Betamangala.

Bētamaṅgala is the headquarters of a hobli in the Bowringpet Taluk. It is situated at a distance of about 8 miles from the Kolar Gold Fields. The place appears to have been one of great antiquity. In the inscriptions it is called Vijayāditya Maṅgala of which the modern name is said to be a corruption. The earliest inscription at the place is Bowringpet 4 which is inscribed on the octagonal west basement cornice of the garbhagriha of the Vijayēndra temple. This inscription which is ascribed to the 10th century (c. 950 A.D.) refers to the restoration of the tank of the village. It does not refer to the construction of the temple. But there is no doubt that the cornice on which it is inscribed forms part of the original

structure and the existence of the inscription definitely proves that the temple is at least of the same period as that of the inscription if not earlier. The object of inscribing the inscription on a cornice belonging to the temple seems to have been mainly a religious one, that is, to invoke the god Vijayēndra as a witness to the grant made in connection with the restoration of the tank. Thus the temple and the tank both appear to be older than the inscription. It is possible to assign the temple to circa 900 A.D., though there is reason to believe that the main image existing now in the garbhagriha is by far later than the inscription itself, belonging perhaps to the 16th or 17th century.

According to the town-planning that obtained during the period there must have been, at some distance to the north-east of the Viṣṇu temple, an Īśvara temple near which existed the tank of the place. The tank of the village is already mentioned. Near this there is an Īśvara temple which is of about the 14th century. But it is possible that near this spot existed an older Śiva temple. Indeed there are to be found some old sculptures of the Chōḷa and earlier periods nearby and some of these are set up now in a recent structure by the side of the Arkēśvara temple. There are also some sculptures, a linga and a Nandi bull set up in an Īśvara shrine immediately to the south of the Vijayēndra temple and these are said to have been brought from a ruined Śiva temple that once stood near the present Arkēśvara temple beside the tank. Immediately to the north of the Arkēśvara temple there is a maṇṭapa having pillars of the Nōṇavinakere type, which in M. A. R. 1939, p. 56, have been assigned to the Gaṅga period. In the Mysore Gazetteer, Vol. V, p. 298, the place is said to have been under the sway of a Bāṇa king named Vijayāditya and to have probably derived its name from him. If that is so, the name of the temple, *viz.*, Vijayēndra, suggests that the original Viṣṇu temple also was built by him. It is a pity that there is no inscription which records the construction of the temple. At Āvaṇi, however, there is an inscription (No. 38, Mulbāgal, Kolar District, E. C., X) on a pillar outside the southern gateway recording that the Nōḷamba queen Dēvabbarasi got constructed a lake called Dēvabbe-samudra and a Viṣṇu shrine at Horavangala. It is suggested in M.A.R. 1935, p. 50, that Horavangala may be Bētamaṅgala. But the inscription does not mention the name of Vijayēndra.

THE VIJAYĒNDRASVĀMI TEMPLE.

The main god of the temple is called Vijayēndra locally. In the inscriptions No. 7 (*b*) Bowringpet of 1275 A.D. and No. 6 Bowringpet of 1288 A.D. the god is called Viṛṇṇirunda Perumāl [*cp.* the name given in an inscription to the god Kṛishṇa at Tonṇūr (M.A.R. 1939, p. 29)]. In inscription No. Bowringpet 8 of 1167 A.D. the god is given yet another name—Maṇavālālvār. In the Epigraphia Carnatica of the



1. SOME PREHISTORIC CROMLECHS, PARANDAPALLI (p. 43)



2. A PREHISTORIC CROMLECH, HUNGUNDA (p. 58).

Kōlār District, Vol. X, the temple is called that of Vijayarangasvāmi—probably due to the fact that there are actually two shrines in the temple which are respectively dedicated to Vijayēndra and Raṅganātha. Whatever the name of the god and the date of the consecration of the original image, it is probable that the present main image does not belong to the 10th century A.D. It is in all probability an image of the 16th or even the 17th century A.D. inasmuch as it happens to wear a Śrīvaiṣṇava caste-mark on its forehead and there is no image indeed of the 10th century so far discovered anywhere in South India that is definitely known to be wearing such a mark. The workmanship of the image is, however, extraordinarily good and, but for the existence of the caste-mark, could well have been ascribed to an earlier period.

Inscriptions prove that the place came under the sway of the Bāṇas, the Nolamba-

Pallavas, the Chōlas, Hoysaḷas and the Vijayanagar rulers successively. They also indicate that the temple received

History of temple.

extensions during these periods. The temple, as it is, consists of a garbhagriha, a closed vestibule, a navaraṅga with the Gōvindarāja shrine to the left, an ardhamanṭapa enshrining the images of the Āḷvārs, a mukhamanṭapa and a pātālāṅkapa. Structurally, too, the different periods of extensions are well indicated particularly by the basement of each of the different compartments of the temple.

The original structure appears to have consisted of the garbhagriha only with an open porch in front (c. 900 A.D.). The stone-built base-

10th century structure. ment of this portion consists of three cornices of which the middle one is octagonal and the others are square. Between

the octagonal cornice and the one rising above it, there is an inner cornice which is short and relieved by minute right-angled pilasters. On the north there is a stone sōma-sūtra. The outer walls of the garbhagriha are built of brick as at Narasamangala in the Mysore District and are relieved by slender right-angled pilasters bearing the loaf and biscuit-shaped mouldings. There are empty niches on the three sides of the garbhagriha on the outside. Of these the one on the west is surmounted by a horse-shoe-shaped turret and the pilasters bearing this turret are round and have wheel mouldings. The south-western corner pilaster bears on its abacus a two-handed stucco figure, thus suggesting that there might have been similar stucco sculptures on the other corner pilasters also. Below the eaves on the back outer wall of the garbhagriha there is a frieze of sea-horses constructed of brick and mortar. This frieze is missing on the other side walls of the garbhagriha. The brick tower above the garbhagriha was in all probability constructed during the Pāllegār days.

The front porch of the original temple seems to have been open but walled in when the navaraṅga was added. The two front pillars which are now mostly imbedded

in the wall and the two pilasters on either side of the garbhagriha doorway form one group with their ribbed brackets which are generally met with in the Chōla and earlier periods. Each of these pillars stands on a base which has also ribbed mouldings. The base is short and square and the shaft has the eight-sided, sixteen-fluted and vase mouldings. Below the vase is an ornamental moulding consisting of two horizontal ribbed bands with garland hangings in low relief. Above this band appears the wheel moulding which in turn is surmounted by the ribbed brackets. The garbhagriha doorway is plain. The ceiling of the porch (that is, the present vestibule) has been carved with a padma in very high relief. The garbhagriha is about 7'-7" square with an octagonal ceiling having in bold relief a padma in its centre. The petals of the padma are inset in a circle.

The navaraṅga appears to have been constructed between 1167 A. D. (Bowringpet 8) and 1275 A. D. [Bowringpet 7 (b)]. The outer

12th century extension. walls are plain and raised on a basement which has been worked in imitation of the older ones. The stone eaves are rude with low relieve kīrtimukhas at intervals. Inside the navaraṅga the central pillars are worked similar to those of the porch; but their brackets are quite different and bear no ribbed ornamentation. Such pillars are often met with in the structures of the 12th and 13th centuries. The ceilings of the navaraṅga are all plain except for the central one which has the carving of a padma inset in a circle.

The two dvārapāla figures guarding the navaraṅga doorway are undoubtedly of the Vijayanagara period. In the north-western corner of the hall is built in recent times a shrine in brick and mortar to enshrine the goddess Vijayalakshmi.

The Gōvindarāja shrine to the north of the hall and the ardhamanṭapa in front of the navaraṅga both form one group. Their outer basement

14th century extension. cornices prove this point: they are so different from the basement cornices of the navaraṅga. They consist of two plain and square cornices with a row of plain slabs set on edges between them. On the north outer wall of the ardhamanṭapa there is the figure of a fish in relief. The image of Gōvindarāja (Pl. VII, 1) seems sculpturally to belong to the 14th century. This date may be tentatively assigned for the construction of the shrine and the ardhamanṭapa. The workmanship of the image of Gōvindarāja is poor. He lies on Ādiśeṣha attended by his consorts whose images are also rudely sculptured.

The next stage of additions to the temple consists of the construction of the mukhamanṭapa which originally appears to have been open,

15th century extension. but to have been walled in in recent times with size stones. The Draviḍian pillars of the mukhamanṭapa have brackets bearing the imitation ribbed brackets of possibly the 15th century.

The last stage of extension is the *pātālāṅkaṇa* with its front porch probably assignable to the 16th century. The porch pillars are **16th century extension.** Draviḍian with plain brackets. There is a fragmentary inscription of the time of *Kṛṣṇadēva Rāya* in front of the temple. Its existence indicates that the *pātālāṅkaṇa* and the porch were both constructed in his times. The two sets of the *dvārapāla* figures kept in the *mukha-maṇṭapa* and the *ardhamāṇṭapa* as also the images of the *Ālvārs* in the *ardha-maṇṭapa* seem to belong to the Vijayanagar period.

In front of the temple is a rude late *Garuda* shrine of no architectural value. The *Bali-pīṭha* behind it seems, however, to belong to the 14th century. To the south-west of the pillar is an *uyyāle-kamba*.

The present main image (Pl. IV, 1) is perhaps assignable to the period during which the *pātālāṅkaṇa* and the porch were added. It is not known what became of the original image. The carving, however, of the present image is, as already said, extraordinarily good, though the same cannot be said of the images of his consorts. The god is seated on a lion pedestal with his left leg placed on the ground and the right knee folded up on the seat. On the left corner of the pedestal there is a maned lion seated on its haunches. To the right side of the pedestal there is another maned lion but bigger than its pair and having a longer tail. The *tōraṇa* behind the god rises gracefully to a little above the tiara of the god. Though the drapery and ornaments of the god are worked out in detail with minute skill and though the folds on the abdomen are carved in a very impressive way, the broad fingers of the hands and feet look rather unnatural and too broad to do credit to the sculptor. In other respects, however, the image is an example of the high standard of art that prevailed during the period.

To the south of the *Vijayēndra* temple is a structure which is said to have once served as the *kalyāṇa-maṇṭapa* but to have been walled up

Recent structure.

recently and converted into a temple to enshrine the old *Arkēśvara* *līṅga* brought from the now disappeared

Arkēśvara temple. The rude eaves and the Draviḍian pillars suggest that it was a structure of about the 16th century. In a walled up cell within the temple the old *līṅga* is set up. In a cell to its left is enshrined an image of *Pārvatī*, probably of the Vijayanagar period. In another cell to the right is set up an image of *Shaṇmukha* which appears to be of the *Chōla* period, probably brought from the disappeared *Arkēśvara* temple. The images of *Sūrya-Nārāyaṇa*, *Gaṇēśa*, *Bhairava* and *Vīrabhadra* set up against the walls inside the temple seem also to have been brought from the *Arkēśvara* temple. The image of the *Nandi* bull in front of the shrine reminds us of the one at *Narasamangala* in the *Mysore District*, though it is not as fine.

ARKĒŚVARA TEMPLE.

The old temple of Arkēśvara near the tank of the village is no longer in existence. The present temple near the spot seems to belong to the 14th century. The original temple seems to have faced south as indicated by the uyyāle-kamba.

History and general description. The present structure faces east and consists of an empty garbhagriha, a double vestibule (of which the inner ankaṇa is closed and the outer one is open) and a navaraṅga with a now disappeared porch. The basement cornices on which the outer walls are raised are similar to those met with in the construction of the mukhamanṭapa of the Vijayēndra temple. The pillars inside the navaraṅga are all Draviḍian with the cubical, octagonal and sixteen-fluted mouldings. On their cubical mouldings appear the figures of various gods, devotees, etc., like Gaṇēśa, Kaṇṇappa, liṅga and lady, Umāmahēśvara, Puruṣaṃṛiga, Vidyādhari, etc. The ceilings of the navaraṅga are arranged svastika-wise as at Kaivāra, Kuruḍumale and Maḍivāḷa. This supports the view that the temple is of the 14th century.

By the side of the temple is a recent structure in which are enshrined some old sculptures: *e.g.*, the Sōmēśvara liṅga, the images of the Saptamātrikas, the image of Bhairava and Viṇādhāri Virabhadra. These images appear to belong to the Chōḷa times. Among them the image of Vaiṣṇavī has a human-faced and bird-bodied Garuḍa which is rather peculiar. (Pl. IV, 2).

OTHER TEMPLES IN THE VILLAGE.

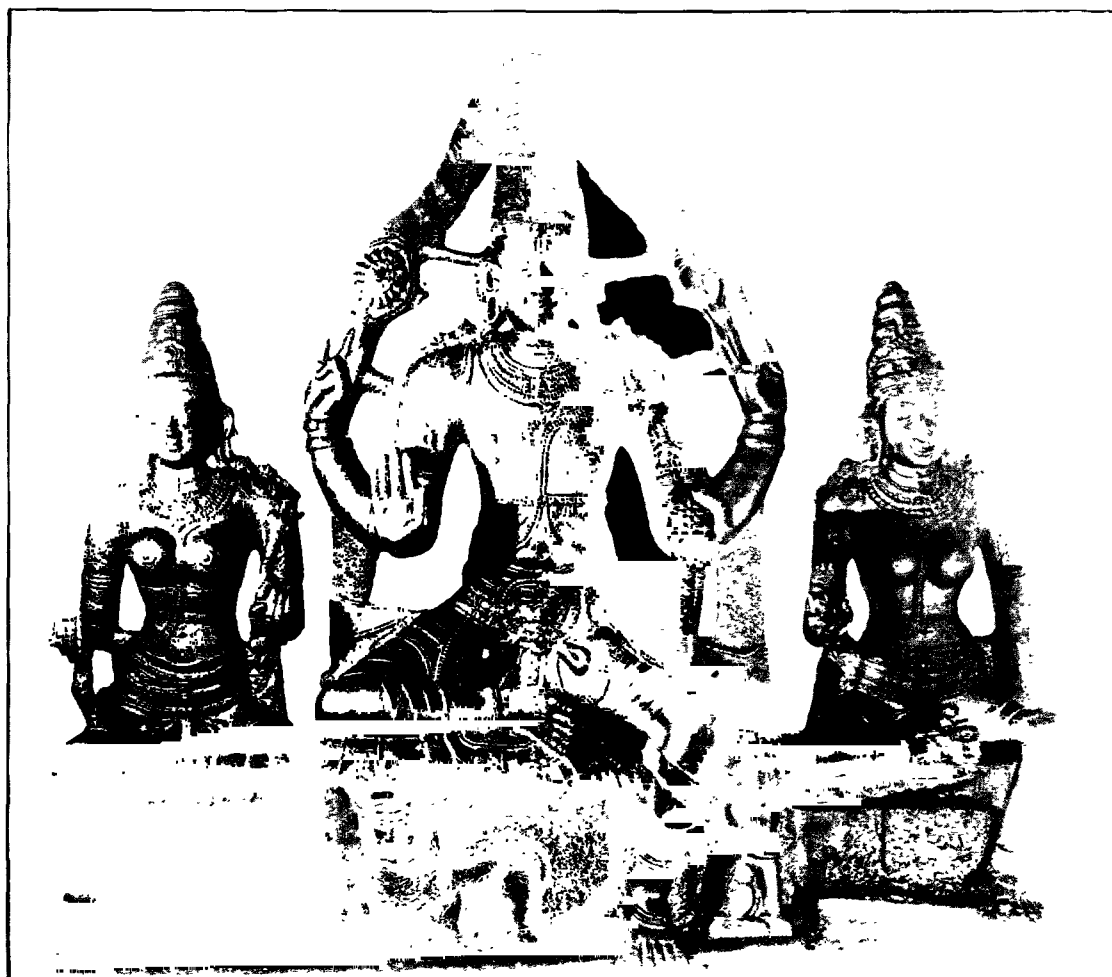
There are two Hanumān temples in the village of which the one to the south-west of the Vijayēndra temple is a Draviḍian structure enshrining a colossal relieve figure of Āṇjanēya, about 12' high, in the striking attitude. The figure is represented as treading on Akshayakumāra and shows good workmanship. It is possible that the figure belongs to the 16th century.

Hanuman temple. The Dharmadēva temple standing a little distance to the south of the Vijayēndra temple is a modern structure of no architectural importance. It contains several painted wooden images. It is said that the Karaga festival is celebrated in the temple once a year.

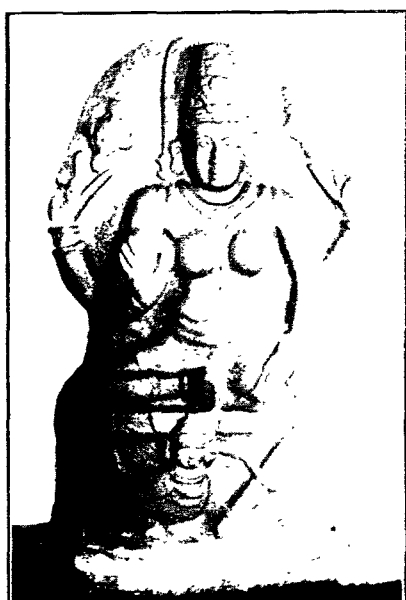
Madivala.

Maḍivāḷa is a village situated about half a mile to the south-west of Kyāsamballi which is the headquarters of a hobli in the Bowringpet Taluk of the Kolar District. During the period of the Chōḷa governor Iḷavaṅgi Vāsudēvarāya (13th century) it

Situation.



1. VIJAYENDRASVAMI AND HIS CONSORTS, VIJAYENDRA TEMPLE, BETAMANGALA (p. 47)



2. VAISHNAVI, ARKESVARA TEMPLE,
BETAMANGALA (p. 48).



3. ILAVANTI VASUDEVARAYA,
SVAYAMBHUVESVARA
TEMPLE, MADIVATA (p. 52)



4. BHAIRAVA (DAKSHINAMURTI?),
SOMESVARA TEMPLE,
HUNGUNDA (p. 59).

belonged to the Muḷuvāyi kingdom in Ḥavañji-nāḍu of the Nigariḷi Śōlamanḍalam. The chief temple at the place is that of Svayambhuvēśvara which is an ornate structure built in many respects like the Śōmēśvara temple at Kuruḍumale.

SVAYAMBHUVĒŚVARA TEMPLE.

Of the many inscriptions engraved on the walls, basement cornices and pillars of the temple, the earliest, namely, Bowringpet 35 (*f*) has been ascribed to c. 1200 A.D. though it does not in fact mention any date. The earliest inscription that gives a

History.

date is Bowringpet 35 (*b*) of 1-28 A.D. which is to be found on the right side of the main doorway of the temple. It says that during the rule of Kuttāḍun Dēvan, son of Jayaṅḡḍa Śōla Ḥavañjiya Rāyan *alias* Mārālvān, two servants of the ruler made certain grants to the god. Thus the construction of the temple and the consecration of the liṅga are not mentioned in any of the earliest dated inscriptions. In the absence of such inscriptions therefore we may ascribe the temple to the period of Ḥavañji Rāya, grandfather of Ḥavañji Vāsudēva Rāya, the builder of the Śōmēśvara temple at Kuruḍumale. In the workmanship of the outer walls, the cornices, the pillars and pilasters, there is so close a resemblance between this temple and the Śōmēśvara temple at Kuruḍumale that it is very likely that Ḥavañji Vāsudēva Rāya followed the architectural traditions current during his grandfather's days while building the Śōmēśvara temple at Kuruḍumale. Some of the architectural features met with in the temples of South Mysore as, for instance, the one at Rāghavāpura, are also to be found here.

Constructed in about 1200 A. D. the Svayambhuvēśvara temple belonging to the Kēśavan-paḷḷam of Ḥavañji-nāḍu continued to be endowed with grants during the late Hoysala and Vijayanagar periods. Grants of land at the time of the Hoysala king Rāmanātha are mentioned in the inscriptions Nos. Bowringpet 23, 25, 27, 33, etc. A gift made to the temple at the time of the Vijayanagar king Mallikārjuna-mahārāya is mentioned in inscription No. Bowringpet 18. Another gift made during the period of Virūpāksha (1472 A.D.) is mentioned in Bowringpet 19.

The temple faces east and consists of a garbhagriha, a double vestibule (of which the inner ankaṇa is closed and the outer one open),

General description.

and a navaraṅga having in its central ankaṇa four Draviḍian pillars (Pl. VI, 1). All round the temple runs a pillared verandah which unfortunately has in many places collapsed and in others disappeared completely. In front of the temple there is a mahādvāra having a porch on the inner side and another porch on the outer side. The inner porch is borne on four pillars

Porches of mahadvara.

which, however, are different from those met with in the Kuruḍumale group of temples. Each of these pillars rises on a square base and has a sixteen-fluted shaft surmounted

by indented cornice mouldings ornamented with hanging rudrāksha beads below them. At the base of the shaft is a vertical band of flutes while above the cornice mouldings already mentioned appears a vase moulding which is surmounted by what seems to be a trident or the 'Triratna' symbol. Above the vase appears a wheel moulding ornamented by vertical flutes. The abacus is square and is carved with the lotus design on its undersurface. The base of each pillar has its four faces carved with low relievo figures. Among the figures, there are an eight-handed dancing Śiva, an eight-handed standing Ardhanārīśvara, a seated devotee and a seated four-handed Gaṇapati.

The pillars of the outer porch of the mahādvāra are Dravidian in style with cubical and eight-sided mouldings. The capitals of these pillars have the imitation ribbed ornamentation. The pillars of the cloistered prākāra are all plain having each a cubical base, an eight-sided shaft and another cubical moulding resembling the base. It is not known when the cloistered prākāra was constructed. Possibly the mahādvāra and the prākāra were both built during the 14th century.

The tall pillar in front of the temple and the four-pillared Nandi pavilion are perhaps the contributions of the Vijayanagar period. Similarly the low-roofed plain structure enshrining a rude image of Pārvatī may have also been the contribution of the Vijayanagar or even later period.

The main temple which consists, as already stated, of a garbhagṛiha, a double vestibule and a navaraṅga has been raised on a basement consisting of five cornices as follows:—

Description of main temple.

- (1) A cornice bearing the lotus ornamentation.
- (2) A square cornice.
- (3) An octagonal cornice with an inner cornice, above and below, bearing the lotus design.
- (4) Square with an inner cornice of plain pilasters below and above.
- (5) Square with lotus ornamentation below.

These cornices run uniformly all round the temple.

The outer walls (Pl. II, 4) are relieved by right-angled, eight-sided and turret-bearing round pilasters. The round pilasters issue out of kalaśas. There are also on the outer walls broad and empty niches bearing turrets. These turrets are boat-shaped and surmount an eaves-shaped cornice moulding relieved at intervals by kīrtimukhas and bearing a frieze of sea-horses above it. In the middle of each boat-shaped turret is a kīrtimukha arch having under it sometimes a seated lion (south-east, south), a dancing figure (north-east, north), a seated figure with folded hands (north) and mostly the figure of seated Gaṇēśa. The figure of Gaṇēśa appears also on the turrets borne by the round pilasters issuing out of kalaśas. All the pilasters

are decorated above their shafts with the loaf- and biscuit-shaped mouldings and are surmounted by capitals having plantain bud hangings as at Kaivāra and elsewhere in the mediæval eastern school of Mysore sculpture. The cornices, the pilasters, the turrets and the capitals together with the vertical designs appearing here and there on the square base of the pilasters and on either side of the kalāśas heighten the effect of light and shade forming the main feature of the ornamentation of this temple.

The navaraṅga has two niches on its eastern outer wall and three on its southern and northern outer walls. The sukhanāsi has one niche on the south outer wall and another on its northern outer wall. The garbhagriha has a niche on its south wall, another on its north wall and a third on its west wall.

The eaves are sharp and boat-shaped and run uniformly all round the temple. They are relieved at intervals by kīrtimukha ornamentation embellished on either side with variegated creeper and scroll work and enshrining figures of human heads mostly and sometimes those of differently shaped lotuses, of swans, Gaṇeśa, līṅga, Nandi, turreted small niches, Yōgā-Narasimha, kalāśa, etc.

Above the eaves runs all round the temple a frieze of sea-horses. The temple has no parapet. The tower which is of brick and mortar does not appear to be very late in date, though it is difficult to believe that it is of the same date as the temple. Tentatively we may assign it to the fifteenth century. It consists of a tier of boat-shaped and square-shaped turrets on which rises an eaves-shaped cornice surmounted by a large square-shaped and high necked āmalaka with the figures of Yakshas (resembling Atlantes) and seated images of Śiva (south), Narasimha (west), Brahma (north) and Śiva (? east) on the facades. The cornice above the first tier has at the corners seated figures of bulls.

The jambs of the navaraṅga doorway have vertical bands ornamented with lotus, scroll and creeper. These bands are carried over the lintel also. In the middle of the lintel is the representation of a kīrtimukha. The navaraṅga hall is large, being about 25 ft. square. The ceilings consist of plain slabs and are divided by beams, as at the Sōmēśvara temple, Kuruḍumale, into four compartments only, being arranged svastikawise round the central ankaṇa. Thus the east and south-east ankaṇas have one ceiling, the south and south-west have another, the west and north-west have a third and the north and the north-east have a fourth. The central ceiling is deep and large and raised on two sets of corner stones having, like the central slab of the ceiling, relievo carvings of lotuses inset in squares on their undersurfaces.

The navaraṅga pillars and pilasters are all Dravidian in type as at Kuruḍumale and elsewhere and have the cubical, the eight-sided and the sixteen-fluted mouldings

on the shafts. Their capitals are provided with plantain bud hangings. On the cubical mouldings of the pillars appear the relievo figures of the following :—

Līngas with lady worshippers; Mārkaṇḍēya and the līnga; Bēḍar Kaṇṇappa and the līnga; Umamahēśvara, Viṣṇu, Nandi, cow and līnga, a sage, wheeling acrobats, seated lion, four-handed Gaṇēśa standing, ridden horse, ridden elephant, dancing figures, marching lion, wrestlers (north-west pillar), dancing Gaṇēśa, seated Lakṣmī, Shaṇmukha riding a peacock but having only one head, Vālī and Sugrīva fighting, Śrīnivāsa, etc.

The cubical mouldings of the pillars on either side of the outer open vestibule are carved with the figures of Gaṇēśa, Vēṇugōpāla, Mahishāsuramardinī (in the Chōḷa style), an elephant attacked by a lion, etc.

Vestibules and garbhagriha.

The doorway of the inner vestibule has the creeper and floral ornamentation on the jambs and an eaves-shaped cornice above the lintel. The ceiling of the inner vestibule has the representation of a padma inset in a circle. The doorway of the garbhagriha has pilasters on either side whose eight-sided shafts rise on cubical bases ornamented with scroll work as in the case of the pilasters on the outer walls of the temple. The ceiling of the garbhagriha is raised on two sets of corner stones and has the carving of a padma in the centre. The main līnga of the temple is about 2 feet high.

In the outer vestibule of the temple are kept the stone images of Bhairava, and Dakṣiṇāmūrti. Both these images show a vigorous attitude though they are carved of hard granite. They are both relievo figures and belong, in all probability, to some older temple. They appear to hail from the Chōḷa times. In the navaraṅga are kept the following images :—

Images.

1. A lady devotee standing with folded hands.
2. Another lady devotee ornamented with rudrāksha necklace and armlets and wristlets. She is seated in padmāsana and in the attitude of dhyāna holding a rudrāksha garland in her hands.
3. A good standing figure of a chief looking very much like the image of Iḷavaṅgi Vāsudēva Rāya at Kuruḍumale and Āvaṇi. He is bearded and has his hands folded. Perhaps it is another image of Vāsudēva Rāya himself. His wife and daughter are said in the inscriptions to have endowed the temple with grants.
4. A seated male figure with rudrāksha garlands like No. 2 above.
5. Image of a two-handed and standing lady with her right hand in the abhaya-mudrā and her left hand placed on her kaṭi. She wears her loin cloth like a *dattī* and on the garment the folds are boldly shown. Her breasts are bare. She wears necklaces, armlets and wristlets as also

ear-pendants. The figure is in high relief and about $1\frac{1}{2}$ feet in height. It appears to have been brought from elsewhere and looks very much older than the temple. It is not known whom it represents.

6. Dancing figure of a two-handed lady. There is a male figure to her right and a boar-faced anthropoid figure to her left. On either side below her are the figures of the sun (right) and boar (left). Perhaps it is a figure of dancing Durgā (?). This image too seems to have been brought from elsewhere and looks older than the temple.

7. A seated Gaṇēsa—rude.

The tall pillar in front of the temple is about 40 feet high and tapering. Its eight-sided shaft rises on a cubical base. Above the shaft

Pillar in front of temple. is an octagonal ribbed band surmounted by the vase and wheel mouldings. The abacus has floral ornamentation on its undersurface.

PĀRVATĪ TEMPLE.

The Pārvatī temple stands to the north of the northern kaisāle of the Svayambhuvēśvara temple. It is a structure of very late times containing what appears to be a late Vijayanagar period image of Pārvatī, about $2\frac{1}{2}$ feet high, in the main cell. She holds abhaya, padma, padma and dāna. The temple consist of a garbhagrīha, a vestibule and a navaraṅga. In the central ankaṇa of the navaraṅga the four pillars are Dravidian having the usual cubical and eight-sided mouldings.

KUMĀRA SHRINE.

The shrine of Kumāra stands to the south of the Pārvatī temple. It is also a structure of very late times and consists of a garbhagrīha and a vestibule only. The main image is a rude relieve figure, about 2' high. It is four-handed and holds abhaya, dagger or Śakti, mṛiga and kaṭi. It rides a peacock.

OUTER PRĀKĀRA.

The area comprising the main temple, its prākāra and mahādvāra, the Pārvatī and other temples as also the pillar in front of the main temple has been enclosed in a large outer prākāra which is now in ruins. In the north-east corner of this area is a pond provided with stone steps.

GANGAMMĀ SHRINE.

To the north-east of the Īśvara temple is a small late structure enshrining a *yantrakallu* called Gangammā by the villagers. Above the shrine is built, in brick and mortar, a tower which, in its appearance, resembles a North Indian tower.

Ramasagara.

VENKAṬARAMANA TEMPLE.

Rāmasāgara is a village situated about five miles to the south-east of Bētamaṅgala. The name of the Venkaṭaramaṇa temple at the place is wrongly given as that of Chennakēśava in the *Epigraphia Carnatica*, Kolar District, while editing the inscription No. Bowringpet 12.

The outer walls of the garbhagṛiha and vestibule seem structurally to have been constructed in two different periods. Up to half of their present height their character suggests that they were put up some time during the 14th century. The rest of these compartments as also the navaraṅga appear to have been constructed during the 15th century. The original outer walls are relieved by right-angled and eight-sided pilasters having cubical bases.

The main image in the garbhagṛiha is that of the god Śrīnivāsa holding abhaya, chakra, śankha and kaṭi. There is no prabhāvali. Though the face of the image has good features, the drapery and other ornamentation are not so well worked as in the sculptures of the Hoysaḷa period. Nor are the images of the consorts of the god well executed. There appears to be however some attempt to copy Hoysaḷa models in the workmanship of the images. Hence it is possible to assign the original temple and its images to the 14th century. There is a Tamil inscription at the north-western corner of the temple which has been ascribed to the 14th century.

VĪRABHADRA TEMPLE.

The Vīrabhadra temple at Rāmasāgara is a structure belonging to the late Vijayanagar period. It consists of a garbhagṛiha enshrining a rude image of Vīrabhadra, about 4' high, a closed vestibule, a navaraṅga with thick Draviḍian pillars and a one-ankana porch. The outer walls are raised on a basement consisting of two plain cornices and are rid of all ornamentation except for an obscene group appearing on the east outer wall of the navaraṅga. The tower above the garbhagṛiha is of brick and mortar and belongs to the Pāllegār period.

ĪŚVARA TEMPLE.

The villagers call the god of this temple as Sōmēśvara. But in the Epigraphia Carnatica he is called Virūpāksha. In construction the temple is exactly like the Virabhadra temple. The porch here is borne on Draviḍian pillars.

The navaraṅga pillars are typically of the Vijayanagar period, having the cubical, the eight-sided and sixteen-fluted mouldings and capitals provided with plantain bud hangings. On the cubical mouldings of the pillars appear the relievo figures

Navaranga. of Kaumārī, Sūrya, Durgā, an elephant pulling out a man, a figure in the attitude of cutting something with his dagger, a sage riding on a matsya, Gaṇēśa, seated lion, purushamṛiga, Tāṇḍavēśvara, Bālakṛishna, Kṛishṇa and the Gōpīs (naked), Vēṇugōpāla, a man worshipping the linga, Kāliya-mardana, long-trunked yāli, Durgā, a hunch-backed person standing with a staff (elsewhere identified as Sugaṭūr Tamme Gauda), Īśvara on Nandi, Chaṇḍikēśa, rearing lion, Virabhadra, dancing Yakshas, Bēḍar Kaṇṇappa, Yaksha musicians, a lady archer, dancing ladies, etc.

The ceilings of the navaraṅga are plain. Among the images kept in the navaraṅga the following may be mentioned: Gaṇēśa, Durgā, Bhairava, Brāhmī, Vārāhī, Māhēśvari, Indrāṇī and Vaishṇavī. The respective vehicles of the goddesses are carved on the pedestals. Vārāhī has the buffalo for her vehicle.

In the inner vestibule is the image of a standing Pārvatī, about 2½' high. The linga in the main cell is also about 2½' high. A Nandi of hard stone but well worked is placed in the front porch of the temple facing the linga.

Main cell.

OTHER MONUMENTS.

To the north-west of the Virabhadra temple is a small shrine consisting of two chambers of which the inner one enshrines a small image of Bhadrakālī, about 2½' high including its pedestal. The image is four-handed and holds trident, paraśu, ḍamaru and kapāla. Since it is mutilated, it is not worshipped.

Bhadrakali.

A tall pillar, about 24' high, stands on a plain platform at a distance of about 50 yards to the east of the Virabhadra temple. At some distance to the north-east of the pillar is an uyyāle-kamba.

Pillars.

Nearby is a small pillar, about 5' high, which terminates in the form of a lotus bud. The people worship it as Mārammā. On the east face of the shaft of the pillar is the representation of a human head wearing a tiara.

To the east of the temples is a large tank called Bukka-sāgara. It is mentioned in the inscription No. Bowringpet 13 and belongs to the time of the Vijayanagar king Dēvarāya. May it be that the tank was constructed during the time of Bukka?

Tank.

PĀTĀLAMMĀ TEMPLE.

This is a rude structure of plain pillars and mud walls and consists of just one cell with a maṇṭapa in front. In the cell is enshrined a seated image of Pātālaṃmā on a horse pedestal. The horse is fully caparisoned. The goddess holds abbaya, trident, lotus and kapāla. Above her tiara is the representation of a five-hooded cobra. The image appears to hail from about the fourteenth century.

The image.

TIRUPATI GANGAMMĀ TEMPLE.

This is a recent structure and enshrines a very rude image of no artistic merit. The temple consists of a single cell. The goddess is called Tirupati Gangammā by the villagers.

Hunkundapatna.

Hunkundapaṭṇa is a roadside village on the Kōlār-Bētamaṅgala road. It is situated at a distance of about 8 miles to the north-west of Bētamaṅgala and about 11 miles south-east of Kōlār. The surroundings present the view of a very craggy country full of huge rocky boulders lying here and there and particularly in the west, south-west and south directions.

Situation.

About half a mile directly to the south of the village lies conspicuously a tor with a smaller boulder perched upon it (Pl. VII, 3). The tor is locally called the Sita-guḍḍa and the legend goes that during the southern wanderings of the hero of the Rāmāyaṇa Sītā used to take her seat on this boulder.

Legend.

At the time of the Sankrānti festival a *jātra* is held here every year and is said to be well attended by people. A story is told that during the time of Pūrṇiah a certain Āli was residing here and that he was engaged in several battles with one Sōmappa. It is also said that this Āli was giving great trouble particularly to the young girls of the neighbourhood.

Tradition.

To the west and north-west of Sīta-guḍḍa there is a wide strip of land, now under cultivation, which abounds in varied ancient pottery

Ancient site.

(Pl. VII, 4). In the south-west direction of the tor there

are the remains of a stone and mud fort wall which appears to belong to the late Vijayanagar period. Beyond the fort wall and in the south-west and north-west directions the fields are bounded by rocky boulders. These fields mark the site of an ancient town which appears to have been existing in the early centuries of the Christian era as can be judged from the different types of potsherds collected during an overground survey. The painted potsherds collected on the site are of the following description :—

1. Red and polished outside ;
2. Red and polished outside and black and polished inside ;
3. Red and black on the outside and plain inside ;
4. Do with polished black inside ;
5. Tan-coloured and polished on the outside and plain on the inside ;
6. Do with polished black on the inside ;
7. Incised ornamentation on the outer surface consisting of several linear and wedge-shaped designs ;
8. Rope designs in relief on the outside.

Besides the potsherds of the above description, there were collected a large number of black spouts, plenty of iron slag pieces, shell bangle pieces, pottery spindle whorls, etc. Brick fragments are also to be found here and there on the site. Among the varied pottery collected there was none which had geometrical designs painted on it in light white as on the specimens found both at Chandravalli and Bramhagiri. It is possible to compare the site with the Śātavāhana layers at Chandravalli.

The remains of the fort wall consist of bastions, walls and parapets. Inside the area of the fort there are many stone foundations of houses.

Among other antiquities noticed on the site may be mentioned a hard stone image of Nandi and a mutilated figure of a standing four-handed Sūrya. The latter appears to date from about the 12th century.

There is also reason to believe that the surroundings of Hunkundapaṭṇa may contain vestiges even preceding the Śātavāhana period.

Prehistoric antiquity.

To the west of Sīta-guḍḍa there are several cave shelters which, besides yielding potsherds of the Śātavāhana period, seem to have been the dwelling places of prehistoric man. About ten yards in front of the Sīta-guḍḍa cave was picked up a somewhat broken but highly polished neolith. Near the find spot of the neolith there is a boulder with about half a dozen cuplike depressions on its upper surface. Each depression is about 5" deep and more than a foot in diameter.

VĒṆUGŌPĀLA TEMPLE.

The Vēṇugōpāla temple inside the village is a structure barely appearing to be a century old. It faces west and consists of brick and mortar outer walls and square pillars in the navaraṅga. The old image of Vēṇugōpāla is not worshipped now but is kept in the navaraṅga. The present image in worship is said to have been sculptured at Āvaṇi about 25 years ago. The temple does not call for any special remark.

Hungunda.

The village of Hungunda is situated about two miles to the south-west of Hunkundapaṭṇa. It appears to be a place of great antiquity. About half a mile to the north of the village there is a wide strip of land, mostly under cultivation now, which is full of prehistoric cromlechs similar to those discovered near the Kolar Gold Fields (Pl. III, 2). Many of these cromlechs have been deprived of their rings of stones on the surface by the ignorant villagers. There are still several which are remaining intact. Their average diameter is about 15 to 20 feet. The boulders forming the rings on the surface are even larger here than those met with near the Kolar Gold Fields. The occurrence of these cromlechs coupled with the fact that in the neighbourhood are to be found traces of ancient gold mining, suggests that the authors of the cromlechs were perhaps prehistoric miners. This fact is supported by the name the village bears. In the Tamil inscriptions near the Sōmēśvara temple the name Poṛkundam is mentioned. Poṛkundam means golden hill and is perhaps the Tamil rendering of the Kannaḍa word Honkunda. In several parts of the ancient site large quantities of what are called gold husks are said to be found even now.

During the historical period also Hungunda seems to have been an important place. Its situation in a valley surrounded by rocky boulders afforded the place a natural means of defence. We learn from the inscriptions that various battles were fought near the place during the ninth and tenth centuries. There are many vīragals of the Nolamba period to the south-east of the village.

Near the place where the inscriptions are found is a mound called Dimāladīgne which is very ashy. The mound is extensive and indicates perhaps the site where in olden days gold was extracted. Nearby is to be traced an ancient site bestrewn with potsherds similar in character to those found near Hunkundapaṭṇa. On the surface we can see old painted and polished pots sticking out of the earth.

Among the inscriptions there is a peculiar Sidigallu on which are represented the figure of Gaja-Lakṣmī, several symbols like the chatra, dīpa, sun, crescent, etc., a figure of Durgā, a horse with a tōrana behind, the severed head of a person above the horse, a person with drawn sword, etc.

SŌMĒŚVARA TEMPLE.

The Sŏmĕśvara temple is situated on the hill to the west of the ancient site of the Dimāla-dīpne at Hungunda. The structure seems to hail

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from about the Chōla period, though the earliest inscription mentioning the temple is dated in 1280 A.D.

It consists of a garbhagriha, a vestibule and a navaraṅga in whose central ankaṇa there are four cylindrical pillars rising on square bases.

Description.

The navaraṅga has a doorway on the south and another on the north. Structurally the navaraṅga seems to be a later addition or an after-thought since its outer basement cornices do not correspond with those of the garbhagriha and vestibule and since its outer walls are of brick and mortar while those of the garbhagriha and vestibule are of stone. But the four central pillars of the navaraṅga are unmistakably of the Chōla type as also the Nandi. Perhaps, as at Hale-Ālūr in the Mysore District, there was here a Nandi pavilion originally open in front of the temple and subsequently the present navaraṅga was built so as to include this pavilion.

The outer walls of the garbhagriha and vestibule which are relieved by thin right-angled pilasters are raised on a basement consisting of two cornices of which one is octagonal and the other square. The caves have a sharp curve and are ornamented with kīrtimukhas at intervals on their front face.

In the navaraṅga are kept the figures of Nandi, Gaṇēśa, Vīrabhadra and Sūrya-Nārāyaṇa. The images of Nandi and Gaṇēśa are of course of the Chōla period.

The central ceiling of the navaraṅga has the figure of a padma in relief.

The doorway of the vestibule has its jambs ornamented with creeper, scroll and bead work. This ornamentation is carried over the lintel also. On either side of the doorway there is in the wall a creeper-bearing kalaśa as at the Aruṇāchalēśvara temple at Nandi. Inside the vestibule is kept a beautiful relieve figure of a seated Bhairava (or Dakṣiṇāmūrti?) (pl. IV, 4). It is a very forceful figure in bold relief with dishevelled hair and canine teeth. Seated in padmāsana the figure holds in its four hands the following attributes: abhaya, ḍamaru, snake and kapāla. There is sarpa coiling round the figure like the yajñōpavīta and the image wears nāgābharana.

The liṅga in the main cell is about 3' in height including the pedestal and is round-topped. It is worked of hard black stone.

That the temple belongs to the Chōla period is gathered by the circumstance that a Chōla copper coin was picked up near it during the time of inspection.

To the north-west of the temple are several natural caves which are worthy of detailed examination for any prehistoric remains that they may contain.

CHAUDĒŚVARĪ TEMPLE.

The temple of Chaudēśvarī is situated about a hundred and fifty yards to the east of the village. The structure seems to be of the Pāllegār period and to have been renovated in recent times. It consists of a garbhagṛiha and a front maṇṭapa only which are both in very ruinous condition.

Inside the garbhagṛiha there are independent images of the Saptamātrikas attended by Vīrabhadra and Gaṇēśa which are all very **Old images.** probably of the Chōḷa times. They are all in bold relief and in the seated posture on a long pedestal of recent times. They are as under:—

1. Viṇādhāri Vīrabhadra facing north with a two-handed lady attendant seated beside him.
2. Brāhmī facing east.
3. Kaumārī do
4. Vaishṇavī do
5. Vārāhī do
6. Indrāṇī do
7. Chāmuṇḍā called Chaudēśvarī facing east.
8. Gaṇēśa facing south (rather small in size).

No. 7 Chāmuṇḍā is the principal deity worshipped in the temple. It is larger in size than any other image in the group. It is about **Chaudesvari.** 3' high and is eight-handed holding trident, dagger, sword, ḍamaru, ankuśa, bow, buckler and kapāla. She wears a garland of skulls and a skull-headed kirīṭa. She has canine teeth and flames are represented as darting from behind her head. The demon Mahisha whom she spears has fallen prostrate on the ground. The drapery of the goddess is well worked and the features of the body have a general forceful expression.

Markandesvara Betta.

(Near Vakkalēri).

MĀRKAṆḌĒYA TEMPLE.

(Pl. VI, 2).

About two miles to the south-east of Vakkalēri, a village in the Kōlār Taluk, there is a hill known as Mārkaṇḍēśvara Betṭa which is noted for **Situation.** the large temple of Mārkaṇḍēya that has been built on its summit (Pl. VIII, 2). The structure is typically Dravidian in style and has almost all the appurtenant compartments of a South Indian temple except a huge gōpura above the mahādvāra.

It is a pity that there is no lithic record or other evidence to indicate the date of its construction, though the temple is large. We have

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therefore to depend primarily on architectural evidence to deduce its history by stages. The conclusions suggested here are thus tentative only and stand to be corroborated by some future discovery of inscriptional or other evidence.

Structurally the garbhagriha and vestibule form a distinct group and seem to have been constructed during the 14th century as indicated by the outer basement cornices which correspond to those met with at the Vidyā Śankara temple at Śringēri. The navaraṅga with its different basement cornices and outer walls forms the second group and may have been built during the 15th century. The third group which may have been added during the latter part of the 15th century consists of the mukhamanṭapa, the wide porch of the temple with its long flowing 'S'-shaped eaves, the kalyāṇamanṭapa to the north-east of the temple, the Vīrabhadra shrine to the south of the mukhamanṭapa with its surrounding pillared verandah and its front porch with pillars as at the porch at Kaivāra, the Nandimanṭapa, the Bali-pīṭha and the Vasanta-manṭapa. The fourth stage of addition which seems to have been made during the early part of the 16th century appears to consist of the mājādvāra and the lamp pillar only; while the fifth stage which perhaps is to be dated in the latter part of the 16th century seems to consist of the prākāra with its pillared verandah on the inside, the pillared verandah round the garbhagriha, vestibule and navaraṅga and the Saptamātrika and Gaṇeśa shrines to the south and south-west of the main temple. The shrines of Kumāra (west), of Pārvatī (north-west), of Chaṇḍikēśa and Viṣṇu, called Venkaṭaramaṇa (north) and of Kālabhairava (north-east) belong to the last group and are attributable to the early part of the 17th century, while the walling up of the opening in the north-west of the mukhamanṭapa and the provision of doors and windows here and there in the temple are of recent days. The brick and mortar tower above the garbhagriha and the Gaṇapati shrine may belong to the 17th century.

The basement cornices of the garbhagriha and vestibule have the following mouldings: (1) lotus; (2) rope band as at Śringēri;

General description.

(3) square; and (4) square with lotus. The outer walls are relieved by dwarfish, right-angled pilasters, pilaster-bearing kalaśas with creepers and turreted niches. The turrets are boat-shaped and are surmounted by a row of finials and rise on eaves-shaped cornices. Inside the niches there are the relievo figures of:—

Garbhagriha and vestibule.

- South.*—(1) dancing four-handed Gaṇapati;
(2) four-handed Brahma;

West.—(3) Janārdana with abhaya, chakra, śankha and gadā;

North.—(4) Śiva; and

(5) Sūrya.

Below the eaves there is a frieze of lotus moulding. The eaves are sharp and are relieved by kīrtimukha ornamentation at intervals on their surface. The brick and mortar tower is unimportant. The līṅga inside the garbhagṛiha is of black stone. The ceilings of the garbhagṛiha and vestibule are plain.

Like the garbhagṛiha, the navaraṅga is square in plan. The outer walls are plain and consist of oblong stone slabs which are well dressed and set on edges. The basement consists of three cornices as follows:—(1) square, (2) sixteen-fluted and (3) eaves-shaped with leaf ornamentation and kīrtimukha arches and seated lions at intervals.

Navaranga.

The mukhamanṭapa which appears to have been built in imitation of the navaraṅga so far as its basement, walls and pilasters are concerned, has a doorway on the east and another on the south. On either side of each doorway there are vertical panels of figure sculptures among which may be mentioned the figure of a two-handed person (identified by the late R. Narasimbachar elsewhere as that of Sugatūr Tamme Gauḍa—M.A.R. 1919, p. 5) leaning on staff and wearing cloak to the right side of the south doorway. On either side of the doorways appear the beaded and scroll ornamentation and on the lintels are carved the figures of Gōpālakṛishṇa.

Mukhamantapa.

The mukhamanṭapa is an oblong hall consisting of 18 aṅkaṇas and appears originally to have had a passage in the north-western corner. The ceilings are all flat excepting only the central one which bears a padma relievō inset in a square. The pillars of the hall are Dravidian in style with cubical, eight-sided and sixteen-sided mouldings. Their capitals have the plantain bud hangings. Above the pillars of the central square the beams have on their inner faces interesting sculptures of dancing Yakshas, moving two-handed figures, two swans with their necks inter-locked and floral work. On the cubical mouldings of the pillars appear the relievō figures of gods, etc., among which may be mentioned Ganapati, Śiva, Brahma, dancing figures, Yōgānarasimha, Vīrabhadra, rearing and seated lions, anthropoid Gaṇḍabhēruṇḍa, Ugra-Narasimha, Kṛishṇa and the Gōpīs, Gajāsuramardana, a royal couple, a Siddha (with the legend Bāla-Siddhaya-Dēva), ladies engaged in kōlāṭa, etc.

That the mukhamanṭapa is a later addition or at least an after-thought is indicated by the pilasters set up against the east wall of the navaraṅga.

To the right of the navaraṅga doorway is sculptured on the wall the relievō figure of a peacock with a cobra in its beak and above it is another figure representing fish. The navaraṅga doorway is guarded by the images of Śaiva dvārapālas. On the

Navaranga.

jambes are carved vertical panels of figure sculpture. There are also to be found the usual beaded and scroll work on the jambes and lintel. A figure of Gaja-Lakshmī decorates the lintel. The ceilings of the navaraṅga are all flat excepting for the construction of a ventilator in the central square. The pillars are like those of the mukhamanṭapa with figure sculptures appearing on their cubical mouldings. Among these figures appear Gaṇḍabhērūḍa, a lady with parrot, monkey and cobra, Bhairava, Viṣṇu, scenes of Kṛiṣṇa-līla, bearded drummer, huntress, a vigorous elephant, a dancer with dishevelled hair, Hanumān, a two-handed figure with something in his hands, Vidyādhari, etc.

The basement cornices of the third group of structures consisting of the wide porch in front of the temple, the kalyāṇamanṭapa, etc., have a uniformity of design and consist of a square cornice, a plain pilastered inner cornice and an eaves-shaped cornice ornamented with leaf designs and kīrtimukhas alternating. The pillars of the porch are all Draviḍian in style and have figure-bearing cubical mouldings alternated by eight-sided mouldings and are surmounted by capitals provided with plantain bud hangings. Among the figures appearing on the cubical mouldings are to be found those of a linga, a huntress, Kālinga-mardana, Yōgāmarasimha, monkey, Kōḍaṇḍa-Rāma, Śiva, elephant, and a two-handed person wearing a cloak (identified as Sugatūr Tamme Gaṇḍa).

Each of the two rows of pillars of the kalyāṇamanṭapa consists of four pillars having the usual figure-bearing cubical mouldings in addition to the eight-sided mouldings. The figures appearing on the cubical mouldings are as usual and are similar to those appearing on other pillars at the temple. The Gaṇḍabhērūḍa appears here also. Among the pillars of the vasantamanṭapa those on the north side are composite. The smaller pillars are borne on seated lions and the larger ones have square bases and thirty-two-fluted shafts with circular ribbed bands and vase mouldings surmounted by leaf-shaped mouldings. On the cubical mouldings of the larger pillars appear, as on other pillars, relief figures of gods, devotees, etc. The capitals are provided with plantain bud hangings. The eaves of the vasantamanṭapa are similar to those of the porch. They are long and 'S'-shaped with deep flutes on the undersurface.

The outer walls of the Virabhadra shrine are relieved by plain right-angled pilasters bearing oblong brackets. Some of them have the imitation ribbed ornamentation appearing on their brackets. The eaves are sharp with mouldings suggestive of the kīrtimukha appearing at intervals on their front face. The doorway of the shrine is designed like that of the mukhamanṭapa with the floral, the bead and medallion ornamentation. On the lintel is a relief padma with another padma appearing on the

undersurface of the lintel. The cell containing the Virabhadra image is oblong measuring 18' by 9'. In the middle of the shrine there is a beam poised on capitals having the plantain bud hangings issuing from the side walls. The image of Virabhadra, about 4' high, stands on a pedestal about $1\frac{3}{4}$ ' in height (pl. V, 3). The pedestal, the image and its tōraṇa are all carved of hard black stone. The god is four-handed holding sword, arrow, bow and shield. A small goat-headed attendant stands beside the god to the right with folded hands. The pedestal and the tōraṇa have been ornamented with padmas. The god stands under a kīrtimukha wearing kirīṭa on his head and moderate ornamentation on the body. He has canine teeth and his countenance is rather ferocious. The limbs are slim and the muscles are distinctly visible. The folds on the abdomen are boldly shown. On the whole the general appearance of the image leaves a good impression and suggests the influence of Hoysala sculptures on the one hand and that of the Dravidian on the other.

The pillars of the porch (Pl. V, 1 and 2) in front of the Virabhadra shrine generally resemble those in the front porch of the Amaranārāyaṇa temple at Kaivāra in the Chintāmaṇi Taluk of the Kōlār District. But unlike those pillars these are carved of hard greyish granite with a wealth of minute details of ornamentation and of figure sculpture displaying a pleasing combination of varied designs and mouldings, smaller pilasters, niches and turrets, floriated arches, kīrtimukhas and gracefully hanging creepers, Yakshas, lions and elephants, kalaśas and parrots and the figures of gods and devotees. Each pillar is differently wrought and is highly impressive in all its different compartments. All the pillars are provided with capitals of plantain bud hangings and remind us of the pillars in the kalyāṇamaṇṭapas at the Sōmēśvara temple, Kōlār, and the Bhōganandiśvara temple at Nandi. The ceiling of the porch is square and divided into nine panels with Umāmahēśvara riding on Nandi in the central panel and the figures of the Dikpālakas in the outer panels.

The mahādvāra of the temple is on the east side. It is about 20' high and raised on a basement consisting of two cornices, of which the upper one only is ornamented with the leaf, kīrtimukha and medallion designs. The walls are plain. The gateway which is about 15' high is furnished with two doorways, one on the outer side and the other on the inner side. The jambs of these doorways are well sculptured with figures of dvārapālas on the outer side and those of 'Madonna' on the inner side. Above these figures rises on the jambs an ornamental creeper scroll in the convolutions of which are carved the figures of dancing damsels, drummers, Kālingamardana, peacock, Vidyādhari, Nandi, Bhaktas, sages, vigorous elephants, yālis, etc. The scroll work is carried on the lintel also. Gaja-Lakṣmī decorates the lintels of both the doorways. In addition to the scroll design, the jambs have the bead and medallion ornamentation. On the right jamb of the inner doorway is sculptured a

MARKANDEYA TEMPLE. MARKANDESVARA BETTA.



1. PILLARS OF THE PORCH IN FRONT OF VIRABHADRA SHRINE (p. 64).



2. ONE OF THE PILLARS OF THE FRONT PORCH IN FRONT OF VIRABHADRA SHRINE (p. 64).



3. VIRABHADRA (p. 64).

rearing lion on a rearing elephant. On the left jamb of the same doorway is sculptured an elephant-bodied and tiger-headed monster from whose floral tail issues a creeper scroll in the convolutions of which are carved the figures of a liṅga and an archer.

The outer prākāra with its long verandah on the inner side, the pillared verandah round the garbhagṛiha, vestibule and navaraṅga of the main temple, and the Saptamātrika and Gaṇeśa shrines which all seem to belong structurally to one group, have been raised on a basement consisting of two cornice mouldings, one of which is eaves-shaped and ornamented with the leaf and kīrtimukha designs. The pillars of these structures are shorter and Dravidian in style with the usual cubical and eight-sided mouldings. They are further slightly tapering. On the cubical mouldings appear the relieve figures of gods, animals and devotees as on the other pillars of the temple. But the workmanship of these pillars is definitely inferior to that of the earlier pillars. Their capitals too are provided with plantain bud hangings, but these are rudely worked.

The Saptamātrika shrine consists of an oblong cell with a porch of four pillars in front facing the main temple. In the cell are enshrined the rude images of the Seven Holy Mothers with Vīṇādhārī Vīrabhadra to their right and Gaṇeśa to their left. They are all seated in a row on a platform.

The Gaṇeśa shrine faces east and is constructed to the south-west of the main temple. It consists of a square garbhagṛiha and a front open porch of four pillars. The image of Gaṇeśa is a well worked one and carved out of black stone. Including its pedestal, it is about 2' in height. The pedestal and the image are both carved with a good taste and belong, in style, to the period when the Vīrabhadra image was carved. But the cell containing Gaṇeśa is later.

The Shanmukha shrine consists of a square garbhagṛiha and has plain basement cornices and outer walls. The two pillars of its front porch have rearing lions on elephants. The image of Shanmukha in the cell rides on a peacock. The god has twelve hands and six heads. The images of his consorts stand on separate pedestals. In their workmanship these images seem to belong to the Vīrabhadra and Gaṇeśa group. It appears that these images were enshrined in this cell at a later date.

The Pārvatī shrine consists of a small square garbhagṛiha, a small square vestibule and a front porch of four figure-bearing Dravidian pillars. The image stands on a padma pedestal and is about 3' high. In her four hands the goddess holds abhaya, padma, padma and dāna. There is no tōraṇa. In workmanship the image seems to belong to the latter part of the 16th century. The outer walls of the shrine are like those of the Shanmukha shrine.

The Chaṇḍikēśa shrine which faces south consists of one cell with an image about a foot in height including the pedestal. The image is very rudely carved. The shrine is situated to the north-west of the main temple. The Vishṇu shrine consists of a small square cell and a porch borne on four figure-bearing Draviḍian pillars. The outer walls of the shrine are plain. The god is called Venkaṭaramaṇa and is four-handed holding abhaya, chakra, śankha and dāna. The image is about $2\frac{3}{4}$ ' high including the pedestal. It has no prabhāvali. In workmanship it is much inferior to the images of Vīrabhadra and Gaṇēśa. The shrine of Kāla-Bhairava is designed like that of Vishṇu with a pillared porch in front and contains in its main cell an image of Bhairava, about $1\frac{1}{2}$ ' high.

Sivārapatna.

SŌMĒŚVARA TEMPLE.

Sivārapatna is a place of great antiquity situated at a distance of about 5 miles to the south-west of Vakkalēri.

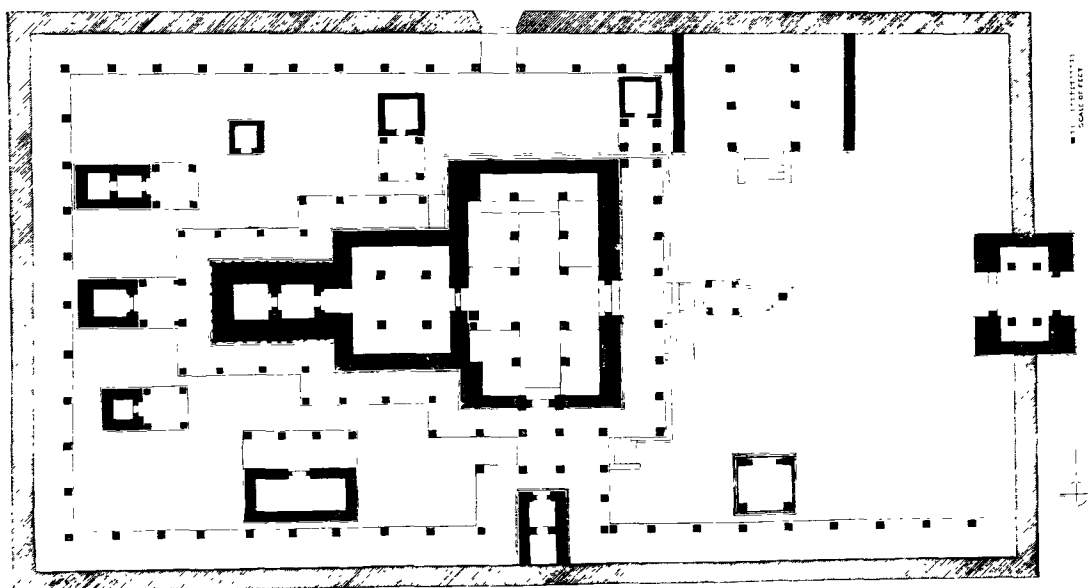
The Sōmēśvara temple at the place is an old structure dating perhaps from the Chōḷa times and consisting of a garbhagṛiha, a closed vestibule and a navaraṅga with three additional open ankaṇas in front. The outer walls which are of brick and mortar and of modern date are dilapidated in several places and call for no special remark. The līṅga inside the garbhagṛiha is round-topped and thick, being about a foot or a little more in diameter. It is of black stone and is set up on a square pāṇipīṭha consisting of three cornices of which the middle one is octagonal. The līṅga and the pāṇipīṭha are about $2\frac{1}{2}$ ' high together.

The ceiling of the vestibule has a padma relievo inset in the middle. It is raised on two sets of corner stones with a lotus in the centre. The navaraṅga doorway has floral ornamentation on the jambs. In the central ankaṇa of the navaraṅga is a small couchant bull. It appears to be old though rather rude in workmanship. The central ceiling of the navaraṅga has a padma in relief. The four pillars of the central ankaṇa are peculiarly shaped with a low square base and an octagonal shaft superimposed by an octagonal vase moulding and an octagonal loaf-shaped moulding. The capital bears plain brackets. The two pillars of the ardhamanṭapa have also the same mouldings but have no vase. Their mouldings too are rudely worked.

The inscription standing to the north-east of the temple is dated in 753 A.D.—the 28th year of the Ganga King Śrīpurusha. Though

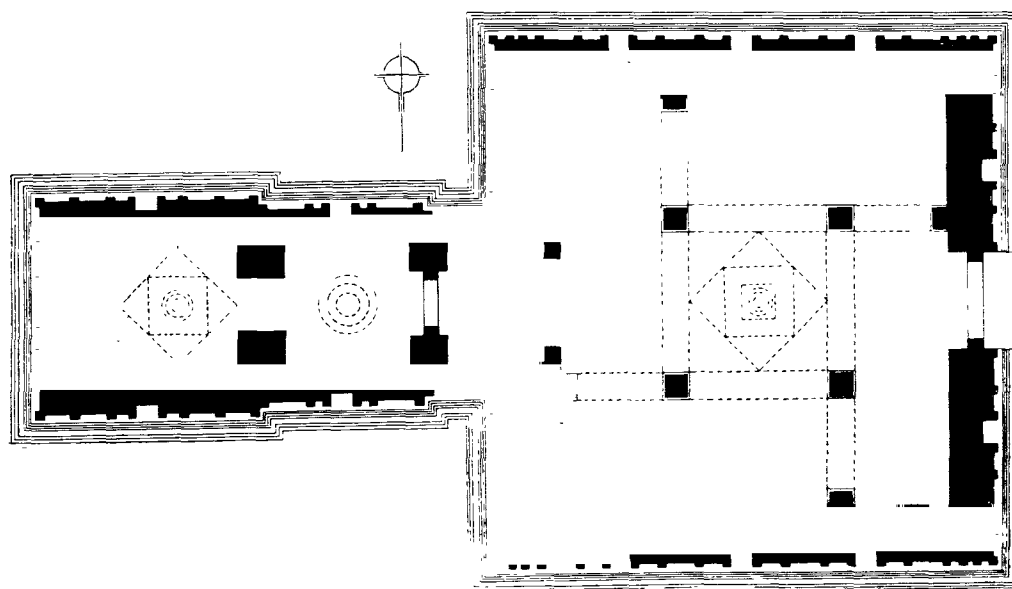
History.

there is no reference to the temple in the inscription, it is not impossible that the līṅga inside the garbhagṛiha hails



MĀRKAṆḌEYA TEMPLE
MĀRKAṆḌEŚVARA BETTA
VAKKĀLERI

2. (p. 60).



SVAYAMBHUVĒŚVARA TEMPLE
AT
MADIYĀLĀ

SCALE OF FEET

1. (p. 49).

from the Gaṅga times. The bull and the navaranga pillars appear also to belong to the same period as the līṅga. The pillars are worked of greyish granite while the līṅga and the bull are of black stone.

The images of Gaṇapati and Pārvatī are the contribution of the present-day sculptors at the village.

VARADARĀJA TEMPLE.

The Varadarāja temple which is to the east of the village is an old structure appearing to date from about the 13th century. It consists of a square garbhagṛiha, a square vestibule and a square navaraṅga. The outer walls of the garbhagṛiha are raised on a basement consisting of two cornices which are plain. The walls are relieved by right-angled pilasters ornamented with beaded hangings, ribbed band and vase and loaf-shaped mouldings. There are also niches on the outer walls. The eaves are sharp and have the kirtinukha designs at intervals. An inscription dated in Saumya samvatsara was discovered on the basement cornice mouldings. The characters appear to belong to the 13th century.

It is possible that the navaraṅga had once its outer walls built of brick and mortar as at the Sōmēśvara temple. The appearance of the navaraṅga is now like an open maṇṭapa. The hall is provided with a doorway on the south. The four central pillars of the navaranga are noteworthy. Each of them has a low square base superimposed by an octagonal moulding, the corner panels of the octagon having a wedge-shaped petal-like relieve figure. The shaft which rises above this moulding is sixteen-fluted with an octagonal band in the middle. This octagonal band consists of panels ornamented with scroll work. Above it at the top of the shaft is a triple ribbed band provided with floral hangings below. Above this band appears a vase-shaped moulding which is also sixteen-fluted. The navaranga ceiling has a padma inset in a square.

The doorway of the vestibule has been carved with floral ornamentation on the jambs. The garbhagṛiha is empty.

About ten yards to the west of the temple is a stone oil mill. To the south-west of the temple is another temple enshrining an image of Āñjanēya which appears to be of the Vijayanagar period.

Bellur.

KANVEŚVARA TEMPLE.

Bellūr is a road-side village about a mile from Narasāpur on the Kolar-Hospet road. The place seems to have been an ancient agrahāra town during the Hoysala period. It contains a Viṣṇu

temple dedicated to the god Rāmanātha to the north-east of which the Kanvēśvara temple is situated. The latter is built in the Draviḍian style and consists of two garbhagrihas of which the main one only has a tower of brick and mortar. The two cells open out into a common navaraṅga of square shape.

The outer walls of the temple are raised on a basement consisting of three cornice mouldings of which the first from the bottom is octagonal, the second square and the third square with a frieze of lotus petals below. The outer walls are relieved

Outer view. by right-angled pilasters with beaded hangings and biscuit-shaped mouldings. There are also, at intervals, turret-bearing niches on the outer walls. The turrets are horse-shoe-shaped. The eaves are sharp and bear kīrtimukha ornamentation here and there. The tower consists of a single turret only and is square-shaped. On the four faces of the tower are pilastered niches enshrining mutilated stucco figures of a seated four-handed Brahma (?) on the south, a seated four-handed Nara-simha on the west, a seated Śiva (?) on the north and an empty niche on the east.

The navaraṅga has a doorway on the south and a perforated window underneath a pilastered niche on the east. In front of the temple is a porch with two pillars having the cubical and eight-sided mouldings.

The pillars of the navaraṅga are similar to those of the porch in their design.

Navaranga. The ceilings are all oblong. On the second ceiling from the east there is the figure of a paḍma in relief. The northern cell and the north-east ankāṇa of the navaraṅga have been walled up recently and serve as a store room and granary. In the hall are placed the images of two Nandis, a small Gaṇeśa and a Bhairava. These images are rudely carved.

The west wall of the navaraṅga shows that the garbhagriha and the vestibule formed originally a distinct group and that perhaps when the northern cell was constructed, the navaraṅga was also built along with it. The temple abounds in inscriptions of the twelfth and the thirteenth centuries and it is highly probable that the garbhagriha and the vestibule were both constructed during the twelfth century, while the navaraṅga and the northern cell were put up some time during the early part of the 13th century. The later additions to the temple have been made in imitation of the early structure.

To the north-west of the temple is a 17th century structure built for enshrining the goddess Pārvatī. It consists of a plain characterless main

Parvati shrine. cell with a brick and mortar tower above it and a maṇṭapa in front borne on four Draviḍian pillars. The outer walls of the maṇṭapa are built of rubbles, brick and mud. The doorway is on the south. The image of Pārvatī in the cell is about 2½' high with a tōraṇa behind. The image



1. GOVINDARAJA, VIJAYENDRASAMI TEMPLE, BETTAMANGALA (p. 46).



2. SOUTH-EAST VIEW OF MARKANDEYA TEMPLE, MARKANDESVARA BETTA (p. 60).



3. SITALAGUDDA, HUNKUNDAPATNA (p. 56).



4. VIEW OF ANCIENT SITE, HUNKUNDAPATNA (p. 57).

and its *tōraṇa* are carved of the same stone. In workmanship the image is unmistakably of the late Vijayanagar period though the *tōraṇa* is present and the Vijayanagar period images do not usually have the *tōraṇa*.

In the south-western corner of the temple area there is a mono-celled Gaṇapati shrine which also hails from the late Vijayanagar period.

The mahādvāra is to the west of the temple area. It is dilapidated and characterless and seems to be a structure of the 17th century.

RĀMANĀTHA TEMPLE.

The Rāmanātha temple is situated at about a hundred yards to the south-west of the Kaṇvēśvara temple. The earliest inscription which **History and description.** mentions the god is dated in 1153 A.D. [Kōlār 100 (*a*) Ep. Car. X]. The god is called Venṇaiṅkāmayaruḷiyav-Emberumān in the inscription. The structure appears to belong to the 12th century and consists of a square garbhagṛiha, a vestibule and a navaraṅga. The last has a doorway on the east. Another doorway which was on the south has now been walled up. There is a porch in front of the southern doorway. To the east of the eastern doorway there is the mahādvāra of the temple which seems to belong to the late Vijayanagar period.

The outer walls of the temple are raised on a basement consisting of three **Outer view.** cornices of which the one at the bottom is octagonal, the second square and the third square with a frieze of padma petals below. The walls are relieved by right-angled pilasters with beaded hangings and loaf-shaped mouldings. There are also pilastered niches on the outer walls. Above the garbhagṛiha there is a brick and mortar tower which appears to belong to about the 17th century. The eaves are straight-sided and are relieved at intervals by kīrtimukhas.

The eastern doorway of the navaraṅga has the floral and beaded ornamentation **Navaraṅga.** on the pedestal, jambs and lintel. In the centre of the hall there are four well-worked bell-shaped slender pillars surrounded by an outer row of plain slender pillars with cubical bases and octagonal shafts. The four pillars in the central ankaṇa have all the mouldings of a typical Hoysaḷa pillar. The eastern pair are sixteen-fluted and the western pair are eight-sided. Considering that these pillars are carved of granite, their workmanship is remarkable inasmuch as the bell mouldings are well ornamented with gracefully hanging beads and flowers. The central ceiling of the navaraṅga has a relieve padma.

The vestibule doorway is guarded by stucco dvārapālas of the late Vijayanagar period. The main god of the temple called Venṇaikkāmayarūḷiyav-Emberumān in an inscription of 1153 A.D. and Vāḷavandār in another inscription of the time of Rāmanātha, is now missing. It is said that the present image was brought from Daḷasanūr in Śrīnivāsapur Taluk. It appears to belong to about the 14th century. Though it is called Varadarāja by the people, the god is Śrīnivāsa in form. In its four hands are held the following attributes : abhaya, chakra, śankha and kaṭi. On either side of the god stand rude smaller images of his consorts on their own pedestals. The tōraṇa and the main image are of the same stone.

BANGALORE DISTRICT.

Hoskote.

VIṬHŌBA TEMPLE.

The Viṭhōba temple at Hoskōṭe was built in c. 1740 A.D. The sannads belonging to the temple have been examined by the late R. Narasimhachar and noticed in the Annual Report of the Archæological Department for 1919. Built in the Marāṭha period the temple consists of a row of three cells facing east with a front maṇṭapa having tall Dravidian type pillars. The navaraṅga doorway is flanked by a pair of elephants. The jambs of the doorway of the main cell have floral ornamentation.

In the main cell the image of Viṭhōba, carved out of black stone, stands with the hands akimbo, with the images of his consorts standing on either side. In the north cell is enshrined Hanumān with folded hands. In the south cell are the images of Garuḍa and Gaṇapati.

VARADARĀJA TEMPLE.

The temple of Varadarāja is situated at a distance of about 100 yards to the east of the Avimuktēśvara temple. It faces west with a garbhagriha, a double vestibule and a mukhamanṭapa. The structure seems to belong to the sixteenth century.

The god stands with his consorts in samabhaṅga holding abhaya, chakra śankha and gadā. The drapery with its conventional folds and the general features and ornamentation of the image indicate similarity with the well-known Vijayanagar period sculptures. The image wears the characteristic archaic smile and has wide nostrils. To the south of the main cell there is another cell with its own

vestibule. In this cell is enshrined a 17th century image of Śrīnivāsa holding abhaya, chakra, śankha and kaṭi.

The pillars of the mukhamanṭapa are all typically Dravidian in style with the usual cubical, eight-sided and sixteen-fluted mouldings.

Pillars in mukhaman- On the cubical mouldings appear the relievo figures of
tapa. dancing girls, seated Viṣṇu, dancing drummers, Śrīnivāsa, Hanumān, elephant, peacock, Yōgānarasimha, etc. The capitals of the pillars have the usual plantain bud hangings. The ceiling of the mukhamanṭapa is raised on three sets of corner stones while that of the garbhagṛiha has been raised on two sets only. The vestibule doorway is guarded by Vaishṇava dvārapālas.

The outer walls of the mukhamanṭapa are built of brick and mud. The outer stone walls of the garbhagṛiha and vestibule are plain and characterless. The basement on which the outer walls are raised consists of two plain cornices. The eaves which are sharp have the imitation kīrtimukha arch designs on them. On the south basement cornice of the temple is the relief figure of a lizard. On the south outer wall is another relief figure representing peacock with creeper in its beak. There is a sōma-sūtra on the south of the garbhagṛiha, which is shaped like a hanging plantain bud issuing out of the mouth of a makara.

In front of the mukhamanṭapa there is a *jagali* on either side borne on pillars similar to those of the mukhamanṭapa. Among the relievo figures appearing on the cubical mouldings of these pillars are those of dancing ladies, loving couples, lady Viṇā-player, Matsyāvatāra, Kōdaṇḍa-Rāma, Vāmana, Kūrmāvatāra, Narasimha, Varāha. Balarāma, Kalki and Kamba-Narasimha. The last is shown as issuing out of a pillar.

Nandagudi.

MALLĒŚVARA TEMPLE.

Nandagudi is a village about ten miles to the north-east of Hoskote. Regarding the name of the place, etc. (please see M. A. R. 1919, pp. 7-8). To the west of the village is a laterite hill called Aḍḍabetṭa at the foot of which stands on a height the temple of Mallikārjuna facing east. It was constructed in about 1550 A.D. by the Sugaṭūr chief Timmappa Gauḍa in the reign of the Vijayanagar king Sadāśiva Rāya.

The temple appears to have had a prākāra originally, of which only a plain mahādvāra now remains. The main building consists of a garbhagṛiha, an open vestibule, a navaranga of nine squares and a small mukhamanṭapa or porch of one square only.

General description.

The outer walls are composed of large and heavy slabs which are all well dressed and set one on another without using mortar. The pillars are all short ones of the usual Vijayanagar type with the cubical, eight-sided and sixteen-sided mouldings. On the cubical mouldings are carved the relievo figures of Ganēśa, etc. On the lintel of the navaraṅga doorway is carved a Gaja-Lakṣmī group. In front of the porch there is a balipīṭha.

To the north-west of the temple there is a small Pārvatī shrine.

SHIMOGA DISTRICT.

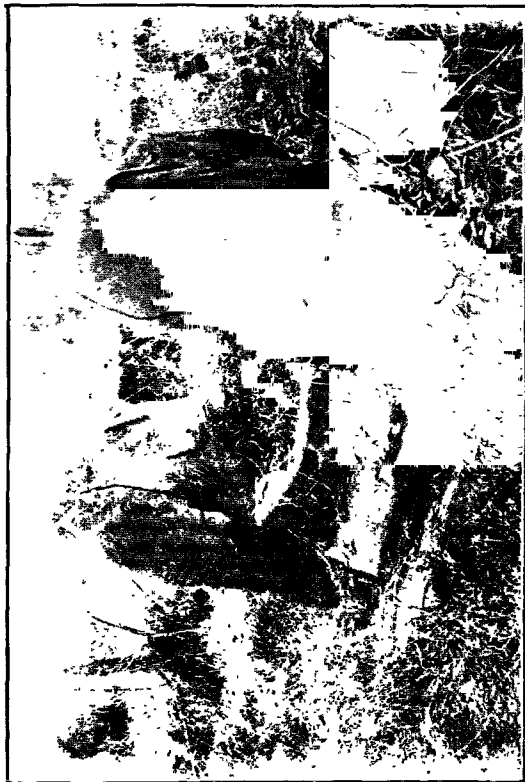
Anandapura.

The older name of the place is Anantapuram. About three miles to the south-east of the village there is an insignificant hamlet called **Village Andhasura.** Andhāsura which appears to have been an important place during the 8th century A.D. and an agrahāra town during the late Chālukya times. (*See* M.A.R. 1911, p. 41).

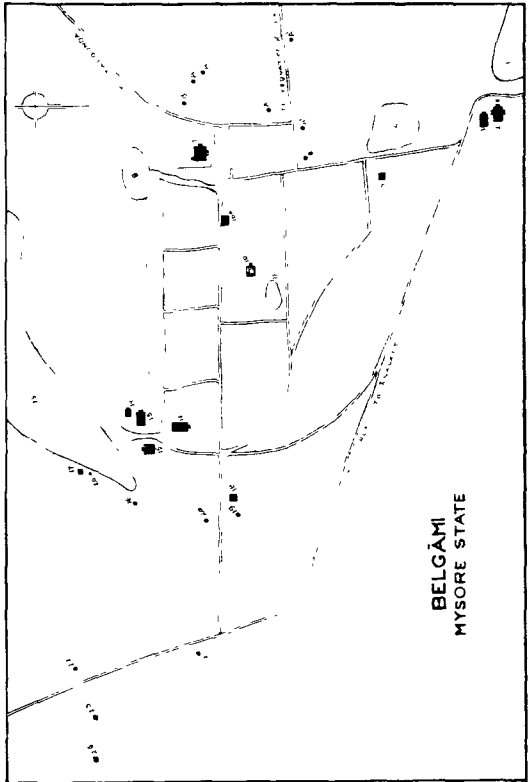
About two miles to the north-east of Ānandapura is a large pond (256' × 226') which is said to belong to the Mahanti Matha. A story is **Pond of Mahanti Matha.** narrated that this pond was built by Śivappa Nāyaka of the Keḷadi dynasty for purposes of his recreation and that his concubine lived here. But the situation of the pond in front of a *gaddige* and the existence of a Basava shrine on an island in the middle of the pond suggest that a certain Viraśaiva saint lived here during the 17th century. The pond is said to have been till recently fed by a tank situated about a mile and half to the north. The channel which is said to have conveyed the water from the tank is reported to have now become silted up. To the north of the pond there is a bull carved out of stone with its mouth open and it is said that water used to flow through the mouth of this bull into the pond. To the south of the pond is a sluice through which water is said to have been conveyed by means of a channel to irrigate the wet lands of Mallandūr.

The island in the middle of the pond is connected with the western bank of the pond by a stone-built causeway. Facing the Basava shrine stand on the western bank of the pond two huge stone elephants which are well carved and caparisoned.

The Basava shrine on the island consists of a single square shrine whose outer walls are built of brick and mortar on a stone-built base-
Basava shrine. ment. The shrine faces west and its doorway is designed like a Moslem arch with brick and mortar scroll work on either side. The figures of parrot are freely used for purposes of ornamentation. The cell is surmounted by a stepped pyramidal tower consisting of three tiers with indented



2. ELEPHANTS IN FRONT OF GAUTAMESVARĀ TEMPLE, GAJJA (p. 76).



4. (p. 78).



1. ISVARA TEMPLE, HOSAGUNDA (p. 73).



3. CHANDRASILA IN FRONT OF GAUTAMESVARĀ TEMPLE, GAJJA (p. 76).

corners. A rudely shaped lotus bud terminates the tower. On the northern basement of the temple there is a sōmasūtra shaped like a hanging plantain bud. The bull inside the shrine is rudely carved of stone.

The island on which the shrine is built rises in three tiers and is built of large blocks of *jambitṭige* or laterite which is found in large quantities in the locality. The sides of the pond are also built of such blocks while stone steps are used sparingly.

OTHER TEMPLES IN THE VILLAGE.

Inside the village of Ānandapura there are three modern temples built for enshrining the rude images of a līṅga, Hanunnān, and Raṅganātha. The god Raṅganātha is actually Kōdanḍa-Rāma. It is a very rude image belonging to about the 17th century. It is four-handed holding arrow, chakra, śankha and bow. The limbs of the images are out of all proportion and the god wears whiskers like Bēṭerāya. In the compound of the Raṅganātha temple there are smaller relievo images of Garuḍa, Kōdanḍa-Rāma, a two-handed goddess attended by cows, and Vīrañjanēya. The last image wears a long śikhā standing on end and terminating in a loop. The temples are all architecturally unimportant.

Hosagunda.

Hosagunda is a village situated amidst thick jungle at a distance of about eight miles to the north-west of Ānandapura. During the 12th and 13th centuries, the place was the capital of the Śāntara chiefs and must have been a prosperous town with a fort all round and several temples inside. Of these temples two at least are known: one of them is the soap-stone temple of Īsvara and the other is an insignificant temple of Kañchi-Kālamā.

ĪSVARA TEMPLE.

The Īsvara temple is a good monument built in the Nāḍkalasi style (Pl. VIII, 1).

Outside view. It consists of a garbhagṛiha surrounded by an inner pradakṣhiṇā and of a large and well-worked mukhamanṭapa with stone benches and railings on the east, south and north sides.

The structure is raised on a basement consisting of four cornices running uniformly all round. These cornices are all plain. The outer walls are built of plain slabs placed edgewise one on another. A plain cornice runs in the middle of the walls. The eaves which are 'S'-shaped ran originally all round the temple. The under-surface of the eaves is worked in imitation of wooden rafters. It is not known if there had been originally a tower above the garbhagṛiha.

The best part of the temple is its mukhamanṭapa which is entered by flights of steps on the east, south and north. The railings of the stone benches have been carved with turret-bearing pilasters and a frieze of sculptures in the panels between double columns. Among the sculptures many are obscene. On the northern panels are found the figures of the Ashta-Dikpālakas. On the south-western panels occur the figures of dancing Gaṇeśa, a yati riding on makara and holding a disc in his right hand, a two-handed figure with a masked face also holding a disc in his right hand, Lakshmaṇa (?) holding a woman's (? Śūrpanakhī's) tuft and in the attitude of striking, Kōdaṇḍa-Rāma with Sītā, etc.

Inside the mukhamanṭapa the pillars on the benches are mostly sixteen-fluted, the flutes being boldly carved. The north-east and south-east pillars, however, are cylindrical. In the centre of the mukhamanṭapa there are six pillars which are bell-shaped and lathe-turned and well ornamented with the chain, the rope, medallion, scroll and other designs. These pillars are set up on an oblong platform. Among the ceilings of the mukhamanṭapa there are ten in the outer row and two in the middle. The ceilings of the outer row are mostly of one type carved in the middle with a large padma inset in an ornamental square band. Each of the two central ceilings is divided into nine panels in each of which is carved a padma with a pendant in the middle panel.

The doorway leading to the inner pradakṣhiṇā bears a well-carved lintel and has perforated screens on either side. Against the southern wall of the pradakṣhiṇā is set up a Saptamātrika panel. The doorway of the main cell has on its lintel the figure of Sarasvatī holding in her four hands rosary, ankuṣa, pāśa and book.

Inner pradakshina.

Main cell.

The main cell is empty. Part of a pedestal is kept against the west wall of the cell. The west wall has a middle cornice band. The ceilings of the inner pradakṣhiṇā are all plain.

Immediately to the north-east of the Īśvara temple is a smaller shrine with a stone-stepped pyramidal tower above it. The outer walls of the shrine are plain, and inside the shrine there is no image.

Mallandur.

Near the Dēvarakere tank belonging to Mallandūr, a village about 2 miles on the way from Ānandapura to Gauja, there are found a few māsṭikals of which one contains the large figure of a mahāsati with her right hand raised up and her left holding what appears to be a kamaṇḍalu. In the right field of the sculpture is inscribed an inscription in Kannaḍa characters of about the 10th century A.D. A little distance to the south-south-west of the *sati* stone is a mon-ocelled shrine built of laterite

Viragals, etc.

blocks dedicated to a god locally called Rāmanāthadēvar but containing a liṅga about 2½' high including the pedestal on which it is set up. In front of the temple there are a fragmentary Saptamātrikā panel and two vīragals of which one is published in the *Epigraphia Carnatica*, Shimoga District, as Sagar No. 119. In the neighbourhood of the *sati* stone mentioned above are also found several vīragals and more *sati* stones bearing characters of about the 13th century A.D. Among them there is also an inscription of the Rāshtrakūṭa period.

Gauja.

The village of Gauja is situated at a distance of about five miles to the north-east of Ānandapura. It appears to have been an ancient agrahāra town, though it is now an insignificant place. Very near the village there are several temples of later days.

The Durgā temple is a modern structure in an open field and contains in its main cell the head of a wooden image which is worshipped as Mārammā. In another open field to the east of the Durgā temple is a māsṭikal with illegible characters of the 14th century. The Nāgara temple nearby is also a modern structure built of laterite blocks and containing a soap-stone relievo figure of a five-headed serpent. At a little distance to the east of this temple there are four vīragals containing inscriptions (*see* M.A.R. 1930, pp. 228 ff.). To the north of the vīragals is a dilapidated structure of laterite blocks containing a small relievo figure, about 2½' high, of a four-handed Janārdana on a Garuḍa pedestal. The image is very rude and may belong to about the 18th century. About 20 yards to the north of the Janārdana temple is a mono-celled temple, also built of laterite blocks, enshrining an image of Vīrabhadra, about 2½' high, holding in its four hands sword, arrow, bow and shield. The image is very ugly and is perhaps of the 18th century. Above the cell there is a stepped pyramidal tower.

At a distance of about 50 yards to the north-west of the Vīrabhadra temple is situated a tiled structure of recent times dedicated to the goddess Banaśankarī. In the principal cell of this structure are seated three colossal stucco images of female deities painted over in different colours. The first goddess from the left is two-handed, the right being in abhaya with chin-mudrā and the left disposed palm upwards with the fingers closed. The middle deity is also two-handed with abhaya and dāna. But the third goddess is four-handed holding a sword, (blank), ankuśa and bowl. This deity only has canine teeth. All the three images are said to be very old, though the structure is of recent days. We may ascribe the images to about the 17th century and compare them with the stucco image in Settigere (*see* M.A.R. 1936, pp. 18-19) near Bēlūr. Each of these images is

about 6' high. To the right of the platform on which the images are seated is a soap-stone image of Gaṇeśa which appears to be of the 14th century. In the compound of the temple are two māsti stones of about the 14th century.

GAUTAMĒŚVARA TEMPLE.

About half a mile to the east of the Banaśaṅkarī temple, we come across a large pond, about 100' by 150', with steps built of laterite blocks.

Rashtrakuta structure. To the north of the pond is situated the Gautamēśvara temple which appears to be a very old structure of the Rāshtrakūṭa period judging from the plan of the temple, the huge liṅga in the cell, the two vigorous elephants at some distance to the east of the temple and the several inscriptions to the south-east of the temple.

As it is, the temple consists of the main cell only which is built of laterite blocks in an apsidal plan. The beams inside the cell are also disposed like an apse. Originally the temple seems to have contained a pradakṣiṇā around the garbhagṛiha and a mukhamanṭapa in front as can be seen from the basement that is still existing of these compartments. To the east of the mukhamanṭapa there is a flight of dark stone steps supported on either side by elephants (Pl. VIII, 2). The features of these elephants remind us of those met with at Ellōra. Though these elephants are in a broken condition now, the contour of their limbs is clearly marked, their ears are very well worked and the folds on the trunks are boldly carved.

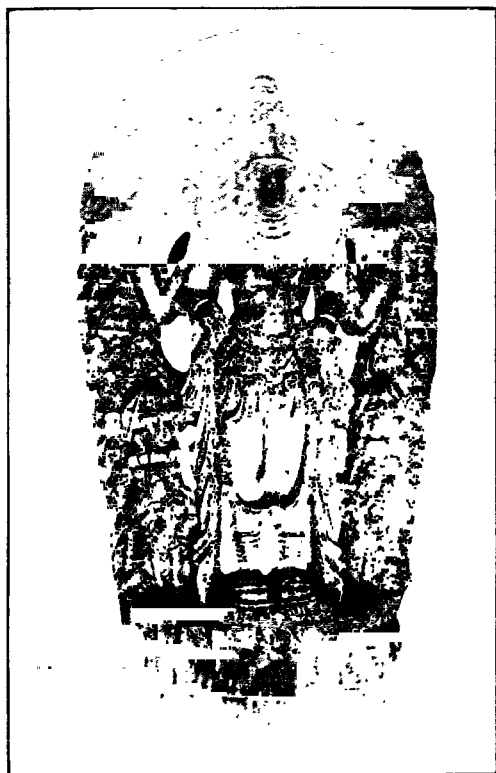
One of the inscriptions to the south-east of the temple mentions the Rāshtrakūṭa king Kannara (Kṛishṇa) and the god Gautamēśvara to whom donations are said to have been made. The liṅga in the cell is huge and is about 3½ feet high including the pedestal. Its top is shaped like a cone. The *chandra-śīla* in front of the doorway is well carved with floral, scroll and padma designs (Pl. VIII, 3).

SŪRYA SHRINE.

On the east bank of the pond is situated the Sūrya shrine facing west. It contains a very good image of a four-handed Sūryanārāyaṇa

Main image.

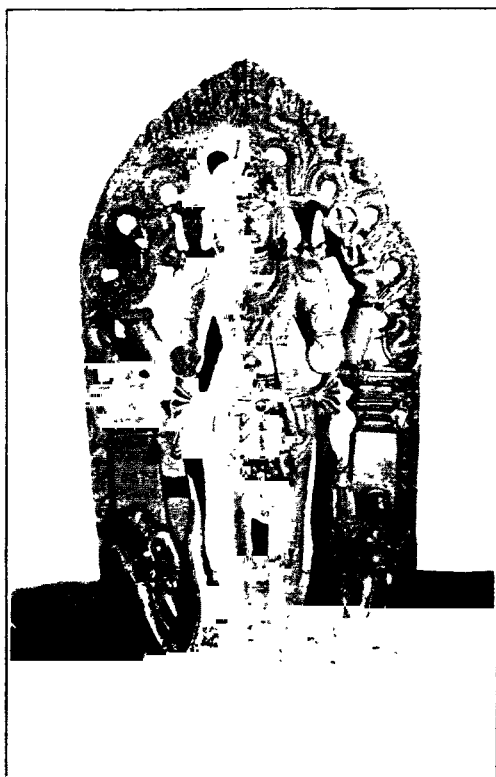
standing about 4 feet high excluding the pedestal (Pl. IX, 1). On the pedestal are carved the seven horses driven by the charioteer Aruṇa. On either side of the god are found the usual female attendants and figures of Chhāyā in the attitude of shooting arrows. The tōraṇa is shaped like a horse-shoe and carved with the figures of rearing lions, makaras and the Aṣṭa-Dikpālakas on their several vehicles. In his hind hands the god holds prayōga-chakra and śankha. His fore hands are placed on his hip, the right one with the



1. SURYA, SURYA SHRINE, GAUJA
(p. 76).



2. SURYANARAYANA, PANCHALINGESVARA
TEMPLE, BELGAMI (p. 83).



3. KESAVA, KEDARFESVARA TEMPLE,
BELGAMI (p. 78)



4. DVARAPALA IN THE NAVARANGA,
IRIPURANTESVARA TEMPLE,
BELGAMI (p. 78)

palm turned to front and the left with the palm turned backwards. Under each arm pit a lotus is shown as issuing upwards. The drapery and the ornaments of the god are carved with a pleasing taste. The god wears yajñōpavīta in addition to the usual ornaments like the makarakuṇḍala, etc. It is possible that the image is of the same period as the Gautamēśvara temple and belonged originally to the Śivapanchāyatana group of images at the temple. The facial features of the image, however, are not very expressive.

At the north-western corner of the pond is a fragmentary Saptamātrikā panel.

Shikarpur.

HUCCHARĀYA TEMPLE.

Shikārpur is the headquarters of a taluk in the Shimoga District. The most popular temple at the place is the Huccharāya temple. **Tradition.** It enshrines an image of Vīrāñjanēya in its main cell and a story is narrated explaining how the god came to be called Huccharāya. It is said that the place was known in olden times as Malenahalli and that a certain Lingāyat saint by name Huccharāya came over here once and worshipped an image of the god Hanumantarāya. This image, they say, is the one now enshrined in a cell in the kaisāle of the temple. It is said that this image was broken and became useless for worship during the troublous period in the days of Tippu Sultan. The Lingāyat saint mentioned above is said to have come again to the place at this juncture and to have consecrated the present image of Āñjanēya in the main cell. He is said to have given the idol his own name. Whatever the truth be regarding the story, it is probable that the temple belongs to the days of Kanthīrava Narasārāja Voḍeyar since the older image in the kaisāle of the temple has a silver kirīṭa bearing his inscription.

The original temple seems to have consisted of the garbhagriha and vestibule only. It is raised on a basement consisting of two plain cornices. The outer walls are relieved by Dravidian pilasters on whose mouldings appear the following figures: a ṛishi riding on matsya, a seated yāli, another seated ṛishi but without the matsya, Ugranarasimha, etc. On the outer walls are carved the relievo figures of a tiger, a liṅga carried by a two-handed person (Bhīma?) and worshipped by Puruṣamṛiga on the one side and Hanumān on the other, Hanumān attended by chauri-bearers, a rudra-vīṇa player, a Gaṇḍabhērūṇḍa, Vāli and Sugrīva fighting, and a story concerning an elephant, a peacock and a crocodile. The eaves of the original temple are straight-sided and the tower is of brick and mortar. The latter has been renovated recently. The vestibule has a doorway on the east and another doorway on the

south. The southern doorway is the main one and is guarded by two Vaishṇava dvārapālas. The pilasters on this side are indented in imitation of Hoysaḷa workmanship. On the lintel is carved a Gaḷalakshmī group. On the lintel of the garbhagṛiha doorway the image of Gaṇapati is carved. He is supported by elephants and cobras.

The image of Vīrañjanēya in the cell is in the striking attitude. In front of the temple is a large hall with tiled roofing. It is of recent times. In a compartment of the hall are installed the stone images of Kōḍaṇḍa-Rāma, Lakshmaṇa and Sītā which are all of modern workmanship.

On the right *jaḡali* of the temple is a Hoysaḷa soap-stone image of the goddess Sarasvatī evidently brought from elsewhere. On the left *jaḡali* is a recent ugly image which is locally called Sītā.

Belgami.

Key to Plate VIII, 4.

- | | |
|------------------------------|---------------------------------|
| 1. Tāvarekere. | 15. Nīlakaṇṭhēśvara temple. |
| 2. Kēdārēśvara temple. | 16. Trimūrti. |
| 3. Prabhuḍēva temple. | 17. Kālīguḍi. |
| 4. Tank. | 18. Bhērūṇḍēśvara. |
| 5. Panchayat Hall. | 19. Śūlabrahma. |
| 6. Tīrthankara. | 20. Tārābhagavatī. |
| 7. Tripurāntakeśvara temple. | 21. Hastikālēśvara. |
| 8. Brahmēśvara. | 22. Sītamma's well. |
| 9. Tank. | 23. Durgā temple. |
| 10. Sōmēśvara temple. | 24. Onakehoṇḍada Īśvara temple. |
| 10A. Vīrabhadra temple. | 25. Jīḍḍikere. |
| 11. Tank. | A. Mounds of old temples. |
| 12. Kallumaṭha. | A. Jaina temples (old site). |
| 13. Pañchaliṅgēśvara temple. | A. Śiva temple (old site). |
| 14. Anantapadmanābha temple. | 26. Narasimha temple. |

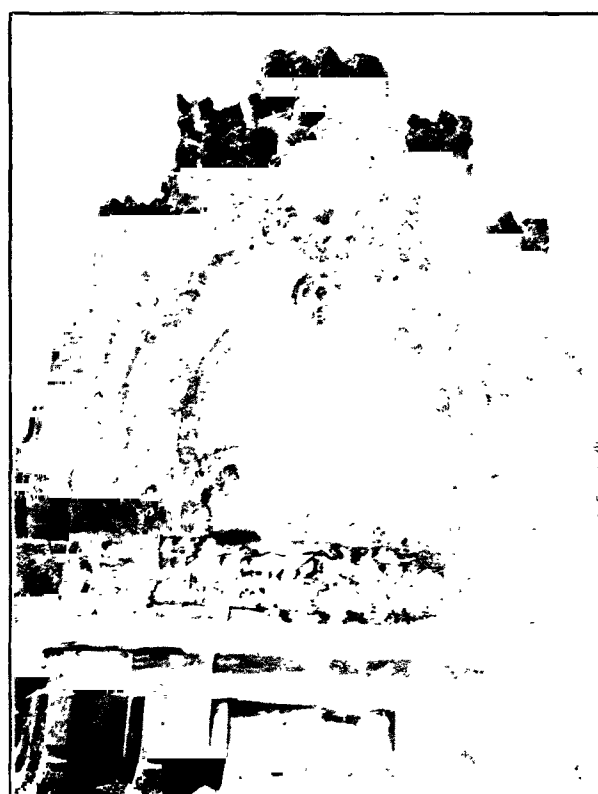
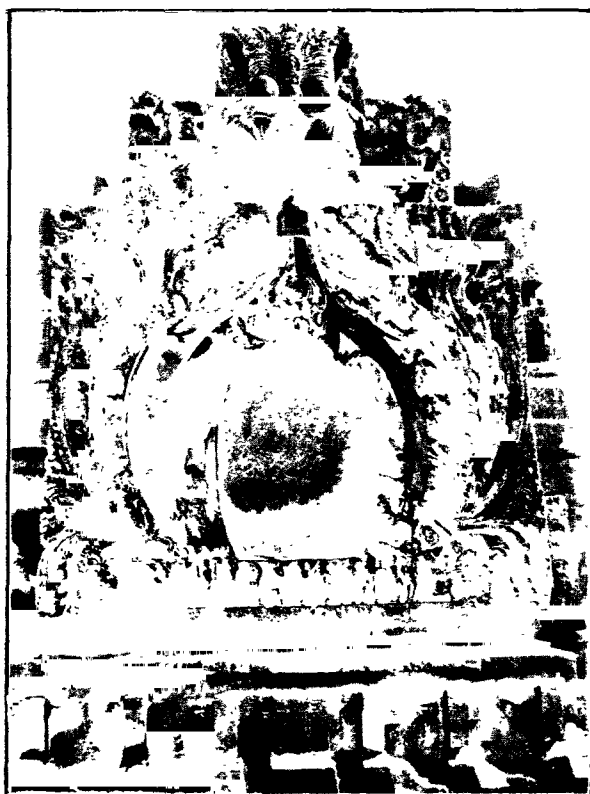
The Kēdārēśvara and Tripurāntakēśvara temples at Belgāmi are described in detail in the Annual Report of the Archæological Survey for the year 1931, pp. 58-65. Here in Plates IX, X, XII and XIV, some further illustrations are included to give an idea of the high standard of the art and architecture of the periods in which these temples were built. A detailed survey of the site of the old town was also made at the time of inspection this year and the following points of interest were noted.

The beams of the central ceiling of the mukhamanṭapa at the Tripurāntakēśvara temple are carved with friezes of sculpture as in page 79.

Tripurantaka temple.



1. HOYSALA GROUP (p. 78).



2 AND 3. SIMHALALATAS (p. 78).

West Beam :—

1. Sītā in Aśōka-vana.
2. Hanumān kneels before Sītā and begs permission for entertaining himself in Aśōka-vana.
3. Hanumān fights the Rākshasas.
4. He is led before Rāvaṇa.

North Beam :—

1. Rāvaṇa in durbār.
2. Hanumān's tail is set on fire and he extends his tail.
3. Elephant standing to left.
4. Hanumān sets fire to Lanka and the palace of Rāvaṇa where numerous people are sleeping.
5. A towered pavilion, perhaps representing the palace.

East Beam :—

1. Īśvara on bull.
2. Gaṇeśa on rat.
3. Kumāra on peacock.
4. Vishnu on Garuḍa.
5. Brahma on peacock.
6. Indra on elephant.
7. Kubēra on horse.
8. Yama on buffalo.

The heavenly hosts led by Indra are fighting a warrior who is seated on elephant.

Indra is followed by the Aṣṭadīkṣpālakas.

South Beam :—

9. Nṛṣi on man.
10. Varuṇa on makara.
11. Vāyu on deer,
12. Agni on ram.
13. Īśāna on bull.
14. Two warriors fighting on foot with sword and buckler.
15. Indra on elephant fighting Vṛitra (?) who is also seated on elephant.

In the kapa or *hittalu* belonging to Gurupāda Gauḍa there are lying some good images of which one is a fine group of a Nāga couple.

About 150 yards to the north-east of the Tripurāntakēśvara temple lie the ruins

**Chaturmukha Brahm-
esvara.**

of the Brahmēśvara temple. The walls, pillars, etc., of the original temple have all disappeared now : but, here and there, appear certain bricks suggesting that the walls had been built of bricks. The ancient Brahmēśvara linga is about 3½' high and is carved on each of its four faces with a head wearing makara-kunḍalas and phālāksha (Pl. XI, 2).

Among the jaṭānakūṭas over the heads, that on the head on the north side is better carved than the others. The pedestal of the liṅga is broken; a part of it only is now lying near the liṅga. In front of the liṅga there is a broken image of Nandi which must have been a very good piece originally, as suggested by the well-carved hump and the clearly marked folds behind the left hind leg.

At a distance of about 50 yards to the south-east of the Brahṁēśvara temple, there is the mound of another Śiva temple with only the original liṅga existing now. The liṅga is round-topped and is about 2½' high including the pedestal. To the south of the mound are the ruins of yet another Śiva temple with the liṅga and Nandi only existing now. This liṅga is flat-headed. In the neighbourhood of this mound, there are several more mounds which evidently mark the sites on which stood other temples of ancient Belgāmi. The ancient town site must have stretched in a triangle between the road leading from Belgāmi to Tālagunda on the west and that leading from Belgāmi to Yeḍavatti-Koppa on the south.

About a hundred yards to the south of the Brahṁēśvara temple stood originally a Jain temple. Directly to the west of the temple site is now lying the broken image of the Tīrthankara which had been enshrined in the temple. The people call it Bhētāḷa. Nearby lies the mutilated image of his attendant. A little distance to the north of the site is another Jain temple mound. These ruins indicate that this part of the ancient town was the Jain quarters. On the site of the second Jain temple is found the image of a Jain attendant with two hands holding chāmara and phala. This image shows good workmanship. On the sites were picked up tile pieces of the Hoysala period. On another Jain temple mound to the north of the Yeḍavatti-Koppa road is lying the mutilated image of Pārsvanātha whose head has now disappeared.

A little distance to the south-west of the Sōmēśvara temple in the village and on the south bund of a pond is found a Jain inscription of 1077 A.D. (*see* E. C. Shimoga, Sk. 124) in the vicinity of which are lying a late stone relievo of Mahishāsūramardini and a broken image of a seated Jain in dhyānāsana. The latter image is very well executed.

The Virabhadra temple inside the village of Belgāmi is a Chālukyan structure whose outer wall slabs have fallen, though the interior is intact. The temple consists of a garbhagṛiha, a closed vestibule, a navaraṅga and a modern maṇṭapa or verandah. In the last compartment are set up two bell-shaped pillars similar in character to the pillar near the Nīlakaṇṭhēśvara temple. A standing Pārvatī-Paramēśvara group is also set up by the side of the steps leading to the verandah. This group is said to have been brought from the Pañchalingēśvara temple. The central pillars of the navaraṅga are bell-shaped and lathe-turned. The central ceiling is raised on two sets



1. TRIMURTI (p. 82).



2. CHATURMUKHA BRAHMA (p. 79).



3. NARASIMHA (p. 82).



4. TARA (p. 84)

of corner stones with a padma in the centre. In the navaraṅga are placed the following images: Nandi facing Vīrabhadra, Gaṇeśa, six-headed Kumāra on peacock, Saptamātrikā panel and a Nāga stone. The doorway of the vestibule has perforated screens on either side. A Gaja-Lakshmī group is carved on the lintel. The image of Vīrabhadra inside the garbhagriha is rudely worked and appears to be a sculpture of the Pālḷēgār period.

The Sōmēśvara temple mentioned above is a structure of the Chālukya period and was constructed in about 994 A.D. It consists of a

Somesvara temple.

garbhagriha, a closed vestibule and a navaraṅga. The outer walls are raised on a basement consisting of five plain cornices, the last of which has dentil mouldings. The garbhagriha and the navaraṅga are both square in plan. The walls are plain except for a middle cornice band running uniformly all round the temple. This cornice is carved with a frieze of rhomboidal rosettes. The eaves are short and ornamented with dentil mouldings. The temple has no tower. The navaraṅga doorway is approached by a flight of steps supported by ridden elephants. In front of the navaraṅga there is a narrow verandah. On the lintel of the navaraṅga doorway is carved a Gaja-Lakshmī group. On either side of the doorway there are perforated screens. Among the ceilings of the navaraṅga only the central one has a padma in its centre. The other ceilings are all plain. Two pillars in the central ankana of the navaraṅga are bell-shaped and the other two have the cubical, eight-sided and sixteen-fluted mouldings. The doorway of the vestibule has perforated screens on either side and a perforated upper lintel in the middle of which is carved a liṅga. On either side of the vestibule doorway is a niche containing images of Gaṇeśa. The image in the southern niche is an old piece. The jambs of the vestibule doorway have fluted pilasters and vertical bands of medallions. The ceiling of the vestibule is raised on two sets of corner stones with a fine padma in the centre. Inside the vestibule is kept a Nandi of later times. A Gaja-Lakshmī group is carved on the lintel of the garbhagriha doorway. The ceiling of the garbhagriha is similar in design to the vestibule ceiling. The Sōmēśvara liṅga inside the garbhagriha is flat-headed and about 3' high including the pedestal. In the middle of the west and north side walls of the garbhagriha runs a cornice band.

In front of the temple there are a mutilated image of Sarasvatī and a broken Saptamātrikā panel. There are also several vīragal inscriptions. To the north-east of the temple there are the images of a Durgā and a Lakshmīnārāyaṇa group. Three new inscriptions were discovered in the mango grove in front of the temple.

In a field immediately to the south-west of the Bhērūṇḍēśvara pillar is lying the inscription stone No SK. 152 on which, besides the

Sula-Brahma.

inscription, is carved an interesting panel of sculpture depicting the self-sacrifice of a person (Pl. XIII, 1).

The stone is pointed out as Śūla-Brahma by the villagers.

A little distance to the north of the Bhērūṇḍēśvara pillar and on the south-west bund of Jiddikere is a seated image of Trimūrtis (Pl. XI, 1).

Trimurti image.

The god is seated in dhyānāsana. His central face is that of Śiva. The image is well ornamented with jaṭā-makuṭa over the central head and kirīṭa-makuṭas over the other two. The god wears makara-kunḍalas, necklets, bracelets, armlets and anklets and also the yajñōpavīta. His two fore hands are placed palm on palm in the dhyāna attitude. Of the two hind hands the right one is broken and the left one holds padma. The pedestal of the image is plain.

About ten yards to the south of the Trimūrti image mentioned above and in the south-west corner of the Jiddikere tank is a dilapidated

Narasimha.

pavilion enshrining a līṅga, about 3' high including its pedestal. On the west bund of the tank lies a mutilated image of Ugra-Narasimha which is very boldly carved (Pl. XI, 3). The image was consecrated and a temple was built for it in about 1070 A.D. (*see* E.C. Shimoga, Sk. 130).

A little to the north of the Narasimha image stands the temple of Kālikādēvī.

Kalikadevi temple.

It is a 16th century structure according to the inscription inscribed on the lintel of the garbhagṛiha doorway. It consists of a garbhagṛiha and a front maṇṭapa only. The four pillars in the middle ankaṇa of the maṇṭapa have the cubical, sixteen-sided, cylindrical and eight-sided mouldings. The roof of the hall is low and the central ceiling only is a little deep, being raised on two sets of corner stones. Inside the garbhagṛiha the image of Kālikādēvī is in relief. The goddess is two-handed holding an uplifted sword in the right hand and a buckler in the left. Her right knee is folded up. Below her is an elephant whose head is severed and a human figure if shown as issuing forth therefrom. To the left of the goddess the elephant god Gaṇēśa is seated. To her right are three severed human heads. On either side of the goddess are two chāmara-holding male attendants.

The outer walls of the Kālikādēvī temple are plain. But the outer walls of the garbhagṛiha have in the middle a horizontal cornice band. The stone tower above the garbhagṛiha is square and rises in three tiers. The corners of the tower are indented.

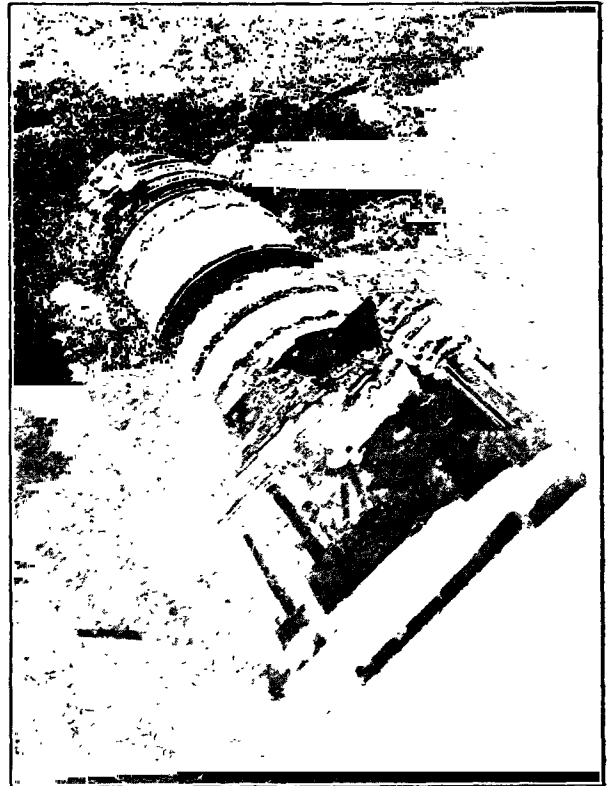
On the south bund of the Jiddikere tank is situated a dilapidated stone temple dedicated to Nīlakaṇṭhēśvara. It appears to be a Chālukyan

Nilakanthesvara temple.

structure similar to the Tripurāntakēśvara temple in several features. One of its pillars (Pl. XII, 1 and 2), lying by the side of the road is similar to those in the navaraṅga of the Tripurāntaka temple. On the basement of the pillar are graceful towered canopies with turretbearing corner pilasters. Under the canopies beautiful figures of Bhairava and so on are standing. The shaft of the pillar has the disc, bell, vase and wheel



1. PILLAR IN FRONT OF NILAKANTHESVARA TEMPLE
(p. 82).



2. PILLAR IN FRONT OF NILAKANTHESVARA TEMPLE,
ANOTHER VIEW (p. 82).



3. HALF-VIEW OF SUKHANASI DOORWAY,
TRIPURANTESVARA TEMPLE (p. 78)



4. TWO PILLARS IN FRONT OF SUKHANASI
DOORWAY, TRIPURANTESVARA
TEMPLE (p. 78).

mouldings, many of the discs being minutely carved with miniature scroll work interspersed by kirtimukhas, small figures of Yakshas, etc., appearing in the convolutions. On other discs appear graceful figures of medallions. On the bell moulding are carved beaded garland hangings and beautiful banded designs. On the four faces of the highly ornamented vase moulding occur flying figures of Yakshas.

The basement of the temple is high and consists of five cornices of which the fourth from the bottom has dentil mouldings at intervals. The outer walls of the temple are plain. The navaraṅga of the temple has completely disappeared. The doorway of the vestibule is well ornamented with vertical ornamental bands on the jambs. These bands consist of rosettes, scroll work with dancing figures in the convolutions, a pilaster whose shaft is shaped like a series of vases placed one upon another, rearing lions interspersed by scroll and a rope design with medallions at intervals. Underneath each vertical band is a panel containing some figure sculpture. The extreme panels on either side have dancing figures of Śaiva dvārapālas and the other panels have female figures standing in different attitudes. On the lintel of the doorway is carved the figure of Gaja-Lakshmī. The garbhagriha doorway also has a Gaja-Lakshmī group but the jambs are plain. The liṅga inside the garbhagriha is about 2' high including the pedestal.

Full notes on the Pañchaliṅga temple are published in M. A. R. 1931. In the navaraṅga of this temple are kept the following beautiful

Panchalinga temple. images :—

1. Sūryanārāyaṇa (Pl. IX, 2).
2. Umāmahēśvara (Pl. I, Frontispiece).
3. Kumāra (ordinary sculpture).
4. Intertwining Nāgas.
5. Couchant Nandī.
6. Mahishāsura-mardīnī.
7. A Saptamātrikā panel.

To the north of the Pañchaliṅga temple is a dilapidated liṅga shrine and to its

Anantapadmanabha temple.

north is the Anantapadmanābha temple. In the latter temple the god Anantapadmanābha sleeps on a seven-hooded serpent, with the ten avatārs appearing on the prabhāvalī.

A goddess is massaging the god's right foot and another goddess is seated by the side of the god's head. From the navel of the god issues forth a lotus on which Brahma is seated. On the south pillar of the mukhamanṭapa is a Kalachurya inscription recording that the temple was built in the fourth year of Bijjala (1165 A.D.).

The open ground to the east of the temple is full of mounds containing the vestiges of old temples. Several liṅgas are to be found here and there.

Another Virabhadra temple stands about 200 yards to the west of the Jiddikere tank. It consists of a garbhagriha with a rude image of Virabhadra which appears to belong to the 16th century. But the indented pilasters on either side of the maṇṭapa are of the Hoysala period.

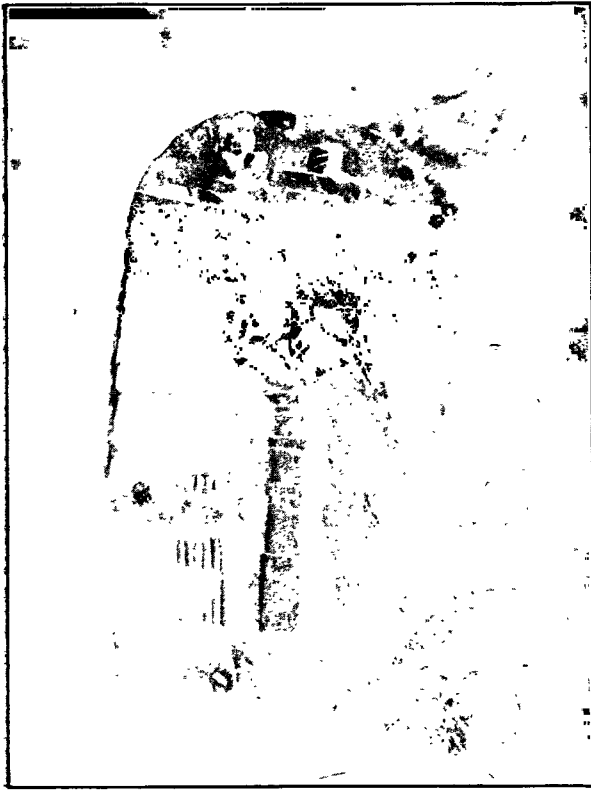
**Virabhadra temple,
stray images, etc.**

A few yards to the north-east of this temple is a broken image of Tārā (Pl. XI, 4) which is very beautifully carved. By its side is the image of a male god which also is beautiful. It sits in sukhāsana and wears the yajñōpavīta. Its head is unfortunately missing.

An image of Mahishāsuramardinī is lying by the side of the road leading to Ānavatṭi. To the left of the road is the Kallēśvara temple which contains a garbhagriha and a front maṇṭapa.

About a hundred yards to the north of the Kallēśvara temple is a mound which marks the site of an ancient temple dedicated to Kālī. The image only is now existing. It is ten-handed and holds snake, flame (?), indistinct, sword and trisūla in the right hands and mace, damaru, indistinct, broken and human head in the left hands. The goddess wears a jaṭāmakūṭa and moustaches. Besides the usual ornaments a yajñōpavīta and a garland of skulls are also worn by her. On either side of her are the dancing figures of attendants. The breast of the goddess is bare. The limbs are slim and the general features impressive. The image might be assigned to about the 11th century.

At a distance of about 50 yards to the west of the Kālamāmā temple mound is situated another ancient temple which is locally called Onake-hondada Basavanna temple. The structure is very much dilapidated, the slabs of the outer walls and tower having collapsed completely. The temple was perhaps built during the 9th century A.D. The inscription E.C. VII, Sk. 154 of 685 A.D. stands to the left of the doorway. It records some grant but does not mention the temple. The structure, as it now stands, contains only the garbhagriha whose doorway is well carved with the following vertical bands on its jambs: (1) medallions; (2) scroll work with figures appearing in its several convolutions; (3) rearing lions; (4) fluted pilaster with ornamental bands and kalasa; and (5) a rope design secured at intervals by padma medallions. On the lintel of the doorway is carved the relievo figure of Gaja-Lakshmi. Inside the garbhagriha on a broad pāṇipitha is set up the broken liṅga which is about 3' high including the pedestal. To the south-east of the temple is an Umāmahēśvara group which has an inscription on its pedestal recording that it was consecrated by one Goppa or Roppaganna. The characters seem to belong to about the 11th century A.D. The image is extraordinarily beautiful and is a typical example of Chālukya sculpture. The god sits with his right leg placed on Nandi. Pārvatī is seated on the god's left lap. In the four hands of the god are held the



1. SULABRAHMA, (SELF-SACRIFICE OF A PERSON),
BELGAMI (p. 81).



2. TRIMURTI TEMPLE, BANDALIKE (p. 93).



3. YAKSHA, OLD BASTI, BANDALIKE
(p. 89).



4. MAHISHASURAMARDINI, RAMESVARA
TEMPLE, KUBATUR (p. 99)

following attributes : broken, trisūla, ḍamaru and round Pārvatī. The god wears yajñōpavita and a graceful jaṭāmakūṭa. His ears are however ornamented with makarakuṇḍalas. The smile on the face of the god is clearly visible and renders the image highly attractive. The image of the goddess is even more attractive. Her slim waist and her well-dressed hair are very impressive. On her forehead are arranged beautiful curls. Behind her head the hair is gracefully tied up into a beautiful knot and secured by an ornament. The left leg of the goddess is placed on a lotus underneath which are carved the figures of a crocodile and a Bhṛīṅgi goblin. The group is attended by Gaṇeśa on the right and by Kumāra on the left. The tōraṇa is carved with creeper scroll and rearing lions. A few yards away in front of the temple is a pavilion enshrining the image of a couchant Nandi.

Talagunda.

The Praṇavēśvara temple at Tālagunda has been described in M.A.R. 1932, pp. 56-57. Inside the village there is a temple of Gaṅgā-

Anjaneya temple.

dhārēśvara containing a līṅga and a Basava of later times. To the north of the village and near a hoṇḍa, there is a Hanumān temple containing a Vīrañjanēya image of the early Vijayanagar period. In front of the temple there is a tōraṇa gateway with its lintel piece carved with the figures of lion heads on either side of a padma. To the left of the padma stands a two-handed figure holding a kamaṇḍalu and a staff and wearing a garland of rudrāksha.

A few yards to the west of the Hanumān temple is the Vīrabhadra temple which appears to be a Chālukyan structure of about the 11th

Virabhadra temple.

century A.D. The view of the outer walls is hidden by the recently put up mud walls all round the temple. The wide verandah of wooden pillars in front of the temple is of the 19th century. It was put up in 1814 A.D. according to an inscription that is found on one of the wooden pillars. The old temple consisted of just a garbhagriha with an open maṇṭapa in front. The latter has now been walled in on the east and west and a middle wall has been put up east to west and provided with a wooden doorway which, in design, follows the Hoysala model and is perhaps the work of the 14th century. In the scroll convolutions of the jambs appear parrots. The wooden door is a good piece well ornamented with bands on the jambs. The stone pillars of the front row in the maṇṭapa have each a cubical base and a cylindrical shaft surmounted by the wheel moulding and imitation ribbed brackets. The stone doorway of the garbhagriha is Chālukyan in style and is ornamented with the usual floral, scroll and other vertical bands on the jambs. The lintel bears a Gaja-Lakṣmī group. The image of Vīrabhadra in the garbhagriha is carved in imitation of Hoysala sculptures and appears to be a 14th century image. The god is in the pose of marching

to left holding in his four hands sword, arrow, bow and shield. He wears a garland of skulls and has moustaches. The original Chālukyan image of Virabhadra is now found half buried in the open verandah behind the temple. It is a good image.

To the north-east of the Virabhadra temple are found certain māstikals and vīragals. Among them is a māstikal looking like a pillar, about 10' high, with the hand of the mahā-sati raised up on the east side.

In the open fields further west of the Virabhadra temple appear on the ground several mounds which evidently mark the sites of the build-

Ancient town site.

ings of the old town of Tālagunda. Bricks resembling those of the Śātavāhana period and measuring $16\frac{1}{2}'' \times 8'' \times 3''$ are found in several places. The ancient site appears to have been extensive. The villagers say that occasionally gold fanams of small size are found on the site. These fanams might be of the Hoysala period. On the hill called Maṭhada-guḍḍa to the south-east of the Praṇavēśvara temple are the ruins of a Narasimha temple. A highly mutilated figure of a god who cannot be identified, is lying on the temple site. Some 50' to the south-east of this site there is to be found an ancient watch tower called *kode* by the local people. It is round in plan and about 30' in diameter. It is said that there are two more of such mounds in the neighbourhood of Tālagunda: one behind the Virabhadra temple, about 250 yards from this place, and the other inside the present village of Tālagunda. To the south of the Praṇavēśvara temple also there are traces of the old town.

For the description of the Praṇavēśvara temple see M.A.R. 1932. The garbhagriha doorway jambs are carved out of Kadamba inscription

Pranavesvara temple.

stones. The workmanship of the doorway is of a later period, perhaps of the 11th century. But the pillars behind the garbhagriha doorway look much older. The southern pillar has a square base, a sixteen-fluted shaft with an eight-sided band in the middle, then a cubical moulding and finally the vase and wheel mouldings. The northern pillar has also a square base; but its shaft is eight-sided with octagonal bands and a cubical moulding surmounted by a vase and a wheel. The temple seems to have consisted originally of the garbhagriha only. But some time later, that is, perhaps during the Chālukya period, it seems to have been restored and the front maṇṭapa and doorway seem to have been provided.

Bandalike.

Bandalike was last visited during the year 1932 and an account of some of the temples at the place was published in the annual report of the Archaeological Department for that year. In this report is given an account of the other temples at the place.

OLD BASTI.

At the north end of the tank is situated the old basti. The inscription Sk. 219 of 912 A.D. which stands at the entrance to the basti

History. mentions a certain basadi and says that it was endowed by Jākiyable. But this is not the basti referred to in the inscription since it seems to be definitely of a later period structurally. However, it must have been constructed, at any rate, long before 1200 A.D. since, as mentioned on one of the pillars in the mukhamanṭapa, it was renovated in about 1200 A.D.

The upper portion of the outer walls of the garbhagriha does not correspond to the basement which is square and indented in plan and consists of three cornices of which the lower two have the uncarved dentil and other mouldings. The plan and construction of the basement appear to be similar to those met with in the Pārśvanātha Basti at Halebid, the Kēśava temple at Dinḍagūr, etc. These and other architectural features of the temple, like the pillars, etc., definitely suggest that the basti is not of so early a date as 912 A.D. The original wall appears to have been ornamented with rows of pilasters. The basement cornices end at the south-west and north-west corners of the navaraṅga. The corner pilasters at the south-west and north-west of the outer walls have each a square base with hooded corners at the top. The shaft of each pilaster has been carved with the figure of an indented smaller pilaster issuing out of a horse-shoe design and ending in leafy hangings on either side. At the neck of the pilaster is a horizontal plain moulding with hooded corners. Above this moulding and between the hooded designs is carved a horse-shoe-shaped canopy with the figure of a padma medallion in its centre. The outer walls of the garbhagriha and navaraṅga, as they now stand, are plain and were in all probability constructed when the temple was repaired in 1200 A.D. The eaves, parapets and tower of the temple are all missing.

The mukhamanṭapa is cruciform in plan and its basement consists of four cornices of which the third and the fourth from the bottom have dentil mouldings. Above the basement is worked a stone railing all along the outer edge of the manṭapa. The railing is divided into several panels by double columns which have cubical and eight-sided mouldings. In the panels appear flowers, dancing and obscene figures and figures of musicians resembling those on the old railing in the mukhamanṭapa of the Pārśvanātha Basti at Halebid. Above these sculptured panels the railing has a scroll frieze at the top.

The eastern flight of steps of the mukhamanṭapa is supported on either side by well-carved figures of dvārapālas just in front of the projecting bases meant for

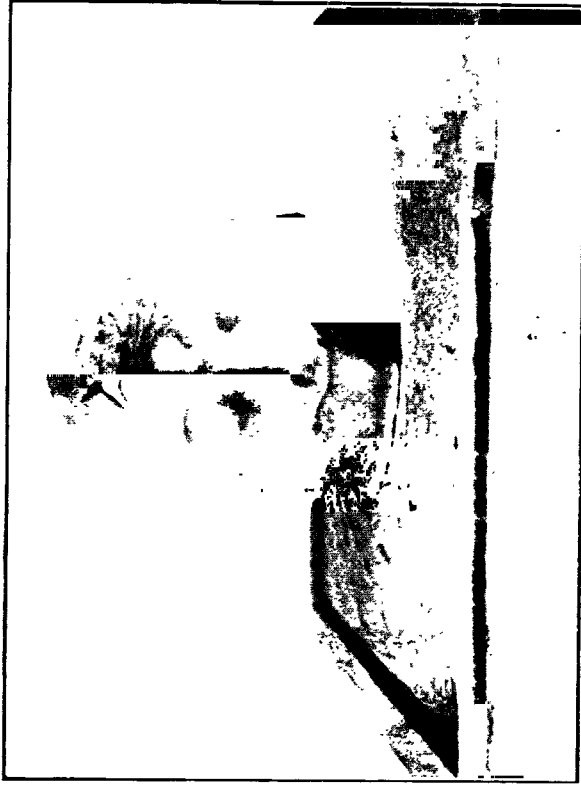
elephants or lions. Originally a stone bench ran all round the mukhamanṭapa on the inner side. The pillars standing on the bench have octagonal bases and sixteen-fluted shafts. The central four pillars of the mukhamanṭapa stand on stylobates carved with dentil mouldings. The bases are square and the shafts have the following mouldings in order from below: (1) short and sixteen-fluted, (2) eight-sided, (3) sixteen-fluted, (4) eight-sided band carved with floral design, (5) sixteen-fluted, (6) eight-sided, (7) cubical and plain, and (8) drum and wheel. The bases of these pillars as also those of the pillars standing in the outer row of the central ankaṇa suggest that at the time of the renovation of the temple the roof of the mukhamanṭapa was raised. The central ceiling of the mukhamanṭapa is divided into thirty panels with no figures in any of them. The south-west and north-west pillars of the mukhamanṭapa form a group by themselves. Their shafts are square and indented, each indented face being divided by three cornice bands into nine panels. In these panels are carved floral designs as follows: The middle panel at the bottom of each face has a lotus with stalk. The side panels at the top have leafy representations. Above these panels the four faces of the shaft have graceful horse-shoe-shaped canopies on either side of which the corners of the shaft have hooded mouldings. Above the canopies the drum mouldings appear surmounted by a square and indented abacus. The brackets above the abacus are ribbed in the Chōla pattern.

The east outer wall of the navaraṅga has a middle cornice band ornamented with single flowers between single columns. The navaraṅga doorway is a well-carved soap-stone piece ornamented with jambs each of which has a base with a group of Rati and Manmatha and a seated Yaksha carved on it. Above the base there are five vertical bands as follows: (1) floral, (2) rope design secured at intervals by square padma medallions, (3) a pilaster shaped like a plantain tree with its shaft gracefully intertwined by a creeper and with figures of Yakshas carved on it, (4) a square pilaster whose front face is carved with low relief figures of horse-shoe-shaped canopies and creeper and floral designs, and (5) a vertical scroll band having in its convolutions seated figures of Yakshas. This scroll ornamentation is carried over the lintel of the doorway. Above the doorway the eaves have a row of geese below them and horse-shoe-shaped arches on their front face. Each of the jambs of the doorway has the carving of a chakrabandha with an inscription inscribed in it.

The navaraṅga is a hall of nine ankaṇas whose central pillars are fully developed specimens of the lathe-turned bell shape with leaf moulding as at the Kēdārēśvara temple in Halebidu. These pillars and the doorway above described indicate that the Hoysalas closely followed the architectural traditions of the Chālukyas. The beams are ornamented with dentil mouldings and their undersurfaces have the carvings of padmas in good relief. The central ceiling of the navaraṅga is flat and divided into nine panels which have no figures in them.



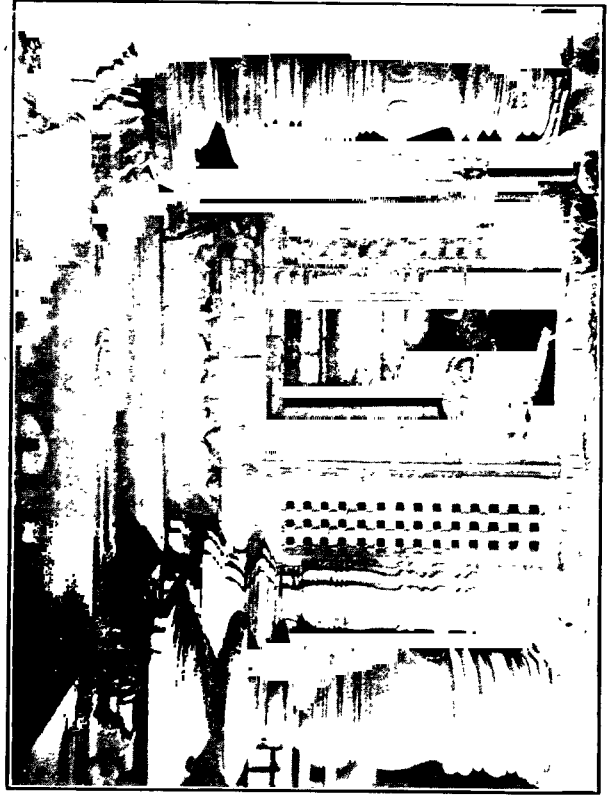
1. BULL, TRIPURANTESVARA TEMPLE, BELGAMI (p. 78).



2. LINGA, KALLESVARA TEMPLE, BHAVANGI (p. 101).



3. MUKHAMANTAPA, TRIPURANTESVARA TEMPLE, BELGAMI (p. 78).



4. VESTIBULE DOORWAY, OLD BASTI, BANDALIKE (p. 89).

In the south-west corner of the *navaraṅga* is a very good image of a Yaksha seated under a tree whose large leaves remind us of those met with at Ellōra (Pl. XIII, 3). On the branches of the tree are perching monkeys. The corresponding Yaksha on the opposite side is missing. The Yaksha is two-handed holding lotus in his right hand. His left hand is broken. His ornaments consisting of the *kirita*, *padma* ear-rings, necklaces, etc., are all boldly carved in high relief and the Yaksha wears also a *yajñōpavīta*. The curls of his hair add charm to the facial expression and there is a pleasing smile depicted on his lips. The chin and the brows are clearly marked.

On either side of the vestibule doorway there are perforated screens whose bands are carved with *padma* medallions (Pl. XIV, 4). On the jambs appear indented pillars. In the two side *aukanas* on either side of the doorway there are turreted niches which originally enshrined images. The towers of these niches have the usual *dentil* and other mouldings which are mostly uncarved. On the upper lintel of the vestibule doorway appears under a graceful *makara-tōraṇa* and serpentine arch the image of a seated Jina under a *kīrtimukha*. The image is very probably *Śāntinātha* mentioned in the inscription of 1200 A.D. mentioned above. Above the head of the image is a *mukkoḍe* and on either side are the usual *chāmara*-bearers and standing Jinas. The ceiling of the vestibule is now damaged. It originally consisted of nine panels with the carving of a *padma* in the centre.

The *garbhagriha* doorway is also well-carved like that of the vestibule. Above the lintel is a row of turrets of varied designs. Two of the turrets are curvilinear as at Puri and Jagannāth. The occurrence of such turrets is interesting. The inside walls of the *garbhagriha* have a middle cornice band. The ceiling of the *garbhagriha* has a well-carved *padma* in its centre. The beams, like those of the *navaraṅga* and the vestibule, have been carved with *dentil* mouldings. The *garbhagriha* is now empty.

VĪRABHADRA TEMPLE.

About 50 yards to the north-east of the *basti* stands the temple of Virabhadra which appears to have been built in the 14th century.

Main image. The image of Virabhadra is well executed with a serpentine and creeper *tōraṇa*. The god is in the pose of marching to the left holding in his four hands sword, arrow, bow and shield. He wears moustaches and *ruṇḍa-māla*.

The outer walls of the temple as also those of the front *maṇḍapa* have been constructed in recent days. To the west of the temple is a mound on which is standing an image of Mahishāsura-mardini whose eight hands are disposed as follows:

spearing demon, holding sword, holding chakra, holding arrow, holding śankha, holding bow, holding buckler and placed on demon's head. On the tōraṇa of the image appears a creeper design. The image is perhaps one of the Śivapañchāyatana group.

To the north-west of the temple is lying a mutilated image of a four-handed god, perhaps of Viṣṇu, which also appears to have belonged to the Śivapañchāyatana group. In front of the temple is lying a lathe-turned bell-shaped pillar of the Chālukya times.

About 20 feet away to the north of the temple can be traced the mud fort wall of the old town of Bandalike. A few feet further north is set up a pillar, about 2' high, on a plain pedestal. On each of its four corners at the top is carved the head of a god wearing a ribbed tiara. The god represented is perhaps Chaturmukha Brahma.

SŌMĒŚVARA TEMPLE.

In the north-east corner of the old Chālukyan town site is situated the Sōmēśvara temple. It is called the Ānekal Sōmayya temple and was constructed in 1274 A.D. by a certain Boppa Setṭi (E. C. VII, Sk. 236). The structure is homogeneous and consists of three cells arranged on the three sides of a raṅgamaṇṭapa whose doorway is facing east. The main cell only has a closed vestibule in front. The other two cells exist on the north and south sides of the navaraṅga hall. The outer walls of the temple are raised on a basement consisting of three cornices of which the third from the bottom has been ornamented with dentil mouldings. The main cell, its vestibule and the navaraṅga are all square in plan with indentations here and there. The outer walls are plain except for a middle cornice band all round. This band bears a frieze of rhomboidal padmas. In the north-east and south-east of the temple these padmas bear in their centre dancing and indecent figures. The eaves are short and plain. In front of the temple the architrave bears a row of single flowers between single Draviḍian columns. There appear to have been existing originally two elephants in front of the temple. These are now mutilated; but they show good workmanship.

There was perhaps a narrow porch in front of the navaraṅga formerly as at the Sōmēśvara temple at Belgāmi. In the two outside ankanas of this porch are two beautifully sculptured perforated screens. Their square perforations are divided by circular small panels bearing relief figures of gods, Yakshas, swans, lions, etc. Between the rows of perforations are broader bands or friezes depicting the episodes of the Rāmāyaṇa on the south and of the Mahābhārata on the north:—

SOUTH SCREEN—(road from bottom).

7th Frieze (from top) :

1. Rāma and Lakshmaṇa standing.
2. Rāvaṇa in durbār.
3. Sītā in Aśōkavana.

Perforations interspersed by medallions depicting gods.

6th Frieze :

1. Rāma and Rāvaṇa fighting.
2. Rāma, Sītā and Lakshmaṇa with monkeys.

Perforations interspersed by medallions bearing lions.

5th Frieze :

1. Hanumān and the Rākshasas fighting. Behind Hanumān are several other monkeys. To extreme left are Rāma and Lakshmaṇa.

Perforations interspersed by medallions bearing geese.

4th frieze :

1. Hanumān and other monkeys reporting to Rāma.
2. The monkeys bridge the ocean.

Perforations interspersed by medallions bearing lions.

3rd frieze :

1. Rāma and Lakshmaṇa in quest of the māyāmṛiga.
2. Rāma shooting the māyāmṛiga.
3. Deer and bear in the jungle.
4. Rāvaṇa as yati before Sītā.
5. Rāvaṇa abducting Sītā.

Perforations interspersed by medallions bearing geese.

2nd frieze :

Battle between Rāma and the Rākshasas led by Khara and Dūshāṇa.

Perforations interspersed by medallions bearing figures of elephants.

1st frieze :

1. Rāma's coronation.
2. Daśaratha with his three queens.
3. Queen Kaikēyī planning to send Rāma into exile.

NORTH SCREEN—(from bottom to top) :

1st frieze :

1. Kauravas and Pāṇḍavas at dice.
2. Bhīma shaking the Kauravas off their tree perch.

Perforations interspersed by medallions bearing elephants.

2nd frieze :

1. Karna and Arjuna fighting.
2. Gōgrahana.

Perforations interspersed by medallions bearing geese.

3rd frieze :

1. Arjuna and Bhīshma fighting.
2. Bhīma killing Duśśāsana. Draupadī stands to left with her loose tresses.
3. Arjuna and Drōṇa fighting.

Perforations interspersed by medallions bearing lions.

4th frieze :

Arjuna and Karna fighting.

Perforations interspersed by medallions bearing geese.

5th frieze :

Bhīma fighting Bhagadatta.

Perforations interspersed by medallions bearing figures of gods.

6th frieze :

Bhīma and Duryōdhana fighting.

Perforations interspersed by medallions bearing figures of gods.

7th frieze :

Śiva seated in state. Below him are Gaṇeśa, Nandi and Kumāra. To the right are a female attendant, Brahma and Sarasvatī. To the left are Vishṇu and Mahishāsūramardini.

The navaraṅga doorway is well carved with ornamental vertical bands on the jambs and figures of dvārapālas, Rati and Manmatha on either side. The vertical bands are as follows: floral, creeper, indented pilaster, scroll and floral with square and round medallions. On the lintel is the figure of Gaja-Lakshmi. The eaves above the doorway are indented and ornamented with garland and leaf designs and dentil mouldings.

Navaranga.

The navaraṅga is a hall of nine ankanas with six turreted niches in the side walls. In the central square of the hall there are four lathe-turned bell-shaped pillars whose mouldings bear the rope, padma, leaf and garland ornamentations. On some of the leafy designs are carved minute figures of bull, elephant, lion and peacock. The wheel moulding has an ornamental band secured at intervals by padma medallions. The central ceiling of the navaraṅga is divided into nine panels in each of which is an ornamental padma.

The doorway of the south cell is guarded by Śaiva dvārapālas. The north cell doorway has kalaśas on either side and the figure of Gaja-Lakshmi on the lintel. Both the cells are empty.

The doorway of the vestibule is a very good piece guarded by lady attendants on the jambs and having perforated screens on either side. The

Main vestibule and cell. Gaja-Lakshmi lintel has peeled off. On the upper lintel is carved a highly floriated serpentine arch issuing out of the mouths of makaras. Under the arch in the middle is the figure of Tāṇḍavēśvara dancing with figures of attendants and drummers. To the right of the group stand Brahma and Gaṇēśa, while to the left are Viṣṇu and Vaiṣṇavī.

The ceiling of the vestibule is raised on two sets of corner stones with a boldly carved padma in the centre. The doorway of the main cell has the figure of Gaja-Lakshmi on the lintel. The jambs of the doorway are plain. The inner walls of the cell have a cornice in the middle. The main liṅga of the temple, called the Sōmēśvara liṅga, is about 2½' high including its pedestal. It is flat-headed.

TRIMŪRTI TEMPLE.

The Trimūrti temple is a triple celled structure of the Chālukyan period (Pl. XIII, 2). It stands at a distance of about 10 yards to

General description. the north-west of the Sōmēśvara temple. It consists of three cells all of which had originally stone towers above them. The western tower has now collapsed; but the other two are existing.

In plan the structure resembles the Chaṭṭēśvara temple at Chaṭṭaṭṭaḷḷi (see M.A.R. 1934 pl. XX, 2). The cells are square in plan and

Outer view. the walls have been built with several indentations. The basement consists of three cornices of which the middle one has the uncarved dentil and other mouldings. The outer walls are relieved by square-shaped and cruciform pilasters, and turret-bearing niches and pilasters. Some of the turrets have serpentine kīrtimukha arches above them.

Each of the towers rises in three tiers of turrets and each turret has several cornices of which the mouldings are mostly uncarved. The corners of the tiers have square-shaped turrets, while their sides have the boat-shaped ones. The latter bear kīrtimukha arches under which images like Lakshmi-Narasimha, Bhairava, etc., stand or are seated. There are projections in front of all the three towers. The projection over the western vestibule had originally a Tāṇḍavēśvara group under a simhalalāṭa.

There is no mukhamanṭapa now in front of the navaranga. A mutilated bull sits in the open. The navaranga doorway is absent. The

Navaranga. the navaraṅga hall has in its central ankaṇa well developed specimens of the Chālukyan lathe-turned bell-shaped pillars. On the bell appears leafy and other designs in low relief. The ceilings of the navaraṅga are flat and have padma carvings of varied design. The central

ceiling which is also flat is divided into nine panels, each panel having a padma. The architraves have dentil and rhomboidal floral ornamentations. The inner walls of the hall have six turreted niches of which one enshrines a Saptamātrika panel and another a broken Gaṇapati. The doorways of the cells are well worked with indented bell-shaped pilasters on the jambs and perforated screens on the sides. On the lintels appears the Gaja-Lakshmī group. On the upper lintel of the southern doorway and under a serpentine tōraṇa stands Śiva attended by Gaṇapāti and Brahma (?) and Viṣṇu and Mahishāsura-mardini. On the upper lintel of the western doorway stands a similar group of Śiva attended by similar attendant figures. The upper lintel of the northern cell has Kēśava attended by Gaṇapati, two lady attendants and kneeling Garuḍa on the right and another kneeling figure, two chāmara bearers and Mahishāsura-mardini on the left. The makaras from whose fangs issue the serpentine tōraṇas are all ridden ones.

The western and southern cells enshrine flat-headed lingas ; but the northern cell has a good figure of standing Viṣṇu of whose four hands three are broken and the existing one holds chakra. The image is about 5½' high including the tōraṇa. The ten avatārs are carved on the tōraṇa. On either side of the god stand lady attendants. The image stands in samabhaṅga and is well decked with the usual ornaments.

Cells.

Chikkamagaḍi.

Chikkamagaḍi is a village situated at a distance of about four miles to the north of Bandalike. Among the ancient monuments at the place two at least deserve mention. One is a Jain Basti now called the Basavaṇṇa temple and the other is the Kallēśvara temple.

JAIN BASTI.

The basti is now converted into the Basavaṇṇa temple. It consists of a garbhagriha, a closed vestibule, and a navaraṅga with no porch. On either side of the flight of steps leading up to the navaraṅga doorway there are projections on which, perhaps, were formerly existing elephants. The garbhagriha and navaraṅga are square in plan and are indented. The basement consists of three cornices of which the third from the bottom has dentil mouldings. The outer walls are plain and have, like the outer walls of the Sōmēśvara temple at Bandalike, a middle cornice ornamented with rhomboidal flowers. Above the walls there are three cornice mouldings of which the two that are below have uncarved dentil and other mouldings. The eaves are sharp and relieved at intervals by kīrtimukhas. The tower is a stepped pyramid consisting of seven tiers of cornice mouldings decorated with dentil designs. In front of the

General description.

Outer view.

tower there is a projection over the vestibule the front face of which has been carved with a pleasing *simhalalāṭa* under which is the figure of a standing Jina.

The *navaraṅga* doorway is plain except for the cruciform pilasters appearing on either side. The four central pillars of the hall have each two large cubical mouldings between which appear circular and sixteen-sided mouldings. On the faces of the base of each pillar are carved *relievo* figures of *kalaśas*. The ceilings of the *navaraṅga* bear good figures of *padmas* resembling jewellery work. The central ceiling has been divided into nine panels in each of which is carved a *padma*. The beams are ornamented with *padmas* and *dentil* designs. In the western wall of the hall there are two niches which are both empty.

The vestibule doorway is plain having screens on either side without perforations. The *garbhagriha* doorway is also plain. Inside the *garbhagriha* is installed in recent times a bull on a *pīṭha*.

KALLĒŚVARA TEMPLE.

The *Kallēśvara* temple is a dilapidated structure. Its outer wall slabs have all disappeared. The original doorway of the temple appears to have been on the east side. The temple seems to have been a triple-celled structure and similar in type to the three-celled *Chālukyan* structures found in the *Davangere Taluk* (*see* M.A.R. 1939).

The four central pillars of the *navaraṅga* have the usual cubical, eight-sided and sixteen-fluted mouldings. The roof of the structure is low and the ceiling of the central *anaka* of the *navaraṅga* hall is raised on two sets of corner stones with *padma* in the centre.

The western and southern cells have *liṅgas* inside them, while the north cell enshrines an image of *Kēśava* which is about 5½' high including its pedestal. This image is well-carved with the ten *avatārs* of *Vishṇu* appearing on the *prabhāvali*. The ceiling of this cell has the design of a *padma* in its centre.

All the vestibules are open and have a common *navaraṅga*. To the left of the main cell is a three-headed and eight-handed image of *Śiva* holding the following attributes: *abhaya*, trident, skull-headed mace, an arrow, drum, broken, broken, and broken. The god is seated in *padmāsana*. All the three heads wear *jaṭāmakutas*. The *tōraṇa* is carved of the same stone.

The outer walls of the main cell are built of bricks measuring 12" X 6" X 2". The bricks are possibly of the *Vijayanagar* period.

Malavalli.

Malavalli is an insignificant village situated at a distance of about 5 miles to the east of Narasāpura near Bandalike. The only interesting monument at the place is an eight-sided pillar bearing the famous Malavalli inscriptions (E.C. VII, Sk. 263, 264).

The pillar is of soap-stone and on it are engraved two important inscriptions :

Pillar inscription.

one of the time of Vinhukaḍḍa-Chuṭukuḍḍānanda-Śātakarṇi and the other of the time of Kādamba Rāja (? Mayūra Śarma). The inscriptions mention the god Maṭṭapaṭṭi-dēva whose temple is no longer in existence. The temple of this god was probably standing a little distance to the west of the pillar.

Kallesvara temple.

To the north of the pillar is standing a temple dedicated to Kallēśvara with an old black stone liṅga in its garbhagriha. The pāṇipīṭha of the liṅga is turned to the north though the cell has its doorway facing south.

Stray images.

At a distance of about 20 feet to the south of the pillar there is a liṅga whose shaft has its four faces carved with figures of heads like the Chaturmukha-Brahmēśvara at Bandalike.

A mud and rubble bastion, about 25' high, belonging to a fort wall of the Pāllegār period is situated at a distance of about 30 yards to the south of the pillar. The bastion is provided with musket holes.

The fort.

To the north-east of the bastion is a modern temple of Hanumān containing in its main cell a small relieve figure of Āṇjanēya in the striking attitude. The image seems to be of the Pāllegār period and the existence of the bastion nearby suggests that it is Kōṭe-Āṇjanēya. The gateway of the fort probably existed beside this temple.

At a distance of about two furlongs to the east of the village and to the north of the tank called the Tāmrakaṭṭe there is a field called Halla-

Ancient site.

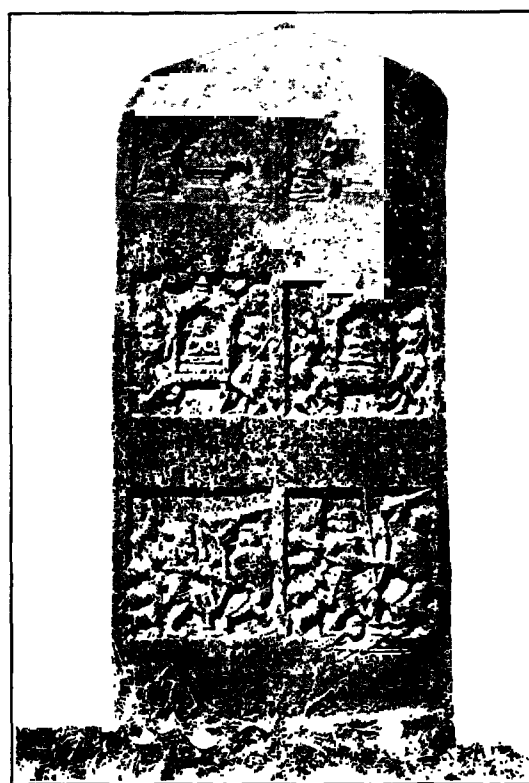
kalu which is full of varied pottery consisting of red ware, blackware, etc. But polished specimens are not found. It is reported, however, that large-size bricks are found here and there in the fields.

Kubatūr.

The village of Kubatūr was last visited during 1931 and an account of the Kaitabhēśvara temple at the place was published in the Annual Report of the department for that year. During the year under report a survey of the other temples standing on the ancient site of the village was made and it is found that the ancient town was indeed a very extensive one and contained several temples some of which appear



1. VIRAGAL, KUBATUR (p. 97).



2. AN INSCRIPTION, RAMESVARA TEMPLE
KUBATUR (p. 98).



3. BHAIRAVI, BANASANKARI TEMPLE,
BHARANGI (p. 102).



4. CHAMUNDA, BANASANKARI TEMPLE,
BHARANGI (p. 102)

to be very important owing to the fact that they seem to have existed from even the Rāshtrakūṭa times.

At a distance of about a hundred yards to the west of the Kaiṭabhēśvara temple

Kali shrine.

is a modern structure built for the goddess Kālī. The site perhaps marks the spot of an older temple that existed. In front of the temple is lying the head of an image which appears to have been brought from elsewhere and kept here. It wears moustaches and a small kirīṭa. The villagers point it out as the head of Duṣṭabuddhi.

About 50 yards to the west of the Kālī temple there is a maṇṭapa borne on four

Old mantapa.

stone pillars of the Gaṅga or Rāshtrakūṭa type. Each of the pillars rises on a square base and has a shaft consisting of a small eight-sided moulding at first and then a cylindrical moulding overlaid by two cylindrical bands of which the lower is larger than the upper. Above the cylindrical moulding there is a drum. A few feet to the north of the pillar stands a vīragal.

Proceeding westwards we pass through a hamlet to the west of which there is a

Durga shrine.

large tank which seems to be very old as can be seen from the old pillars of the sluice. On the western bund of the tank is a dilapidated maṇṭapa inside which is an image of a four-handed Durgā holding sword, trident, drum and bowl. The image is rudely executed. The two pillars in front of the image are of the flattened bell-shape type with relievo carvings of horse-shoe-shaped arches, triangular designs and hooded corners and bearing ribbed brackets in the Chōḷa style. In front of the temple there are several vīragals and inscriptions of the Chālukya period.

At some distance to the north of the tank is a modern structure enshrining a

Old inscriptions.

17th century image of Gaṇēśa. In the north-east corner of the temple is set up a vīragal inscription, possibly of the Rāshtrakūṭa period, with the representation of the figure of an elephant at the top (Pl. XV, 1). A similar inscription stone is set up on the platform of a peepul tree a little distance further north. Beside the latter inscription there are several vīragals among which there is one on which is carved a well-represented vimāna surmounting horse shoe-shaped arches.

Under a neem tree standing at some distance further north there is an inscription of the Chālukya period. By the side of the inscription there is an image representing Pārvatī-Paramēśvara. Behind Paramēśvara a bull is standing. The god is two-handed. In his right hand is held a lasso and in his left a severed head. The image is about a foot high.

A little distance to the north is a temple dedicated to the god called Mailāra. In front of the temple, that is, to its south-east there is set up another inscription of the Rāshtrakūṭa times and on it are carved relievo figures of an elephant on the obverse and a kalaśa on the reverse.

Immediately to the north of the village there is an old basti dedicated to Pārśvanātha. The basti was constructed in 1077 A.D. but in later times its outer walls were built of laterite blocks. The structure has now become dilapidated and in its present state consists of a garbhagriha with a front long maṇṭapa and an ardhamanṭapa. The basti seems to have had a large mukhamanṭapa in front. The four pillars in the long maṇṭapa are of the lathe-turned bell-shape type of the Chālukya period. The ceiling of the maṇṭapa has been raised on two sets of corner stones with a well-carved padma in the centre. The two pillars of the ankaṇa in front of the garbhagriha form a good pair and consist each of a cubical base and an eight-sided shaft whose corners have pairs of symmetrical leafy or hooded reliefs on either side of an indented drum design. Above the eight-sided moulding rises another cubical moulding surmounted by an indented vase moulding and an indented wheel-shaped moulding. In front of the garbhagriha are found the following images :— (1) a seated Nāginī (left), (2) a standing soap-stone Pārśvanātha under a seven-hooded serpent and mukkoḍe and (3) a standing Chandranātha under mukkoḍe. The main image of seated Pārśvanātha in the cell is of very good workmanship. The image sits in dhyānāsana under a mukkoḍe and a seven-hooded serpent. On the two sides of the image there are the images of the attendant chauri-bearers wearing kirita and other ornaments. The tōraṇa behind the main image has a scroll ornamentation. The image sits on a lion pedestal which is cruciform in plan and indented bearing the relievo figures of lions seated on their haunches. The doorway of the garbhagriha has its jambs carved with the following vertical bands : rosettes, creeper, pilasters, rope design with square medallions, and floral. On the lintel of the doorway is depicted the figure of Pārśvanātha seated like the main image.

At a distance of about 50 yards to the north of the basti is situated the Rāmēśvara temple which from the outside looks more like a modern house. Really, however, it appears to be one of the oldest monuments in the village and almost intact inside. The outer walls have all been rebuilt, in recent times, in mud and the temple is provided with an ordinary tiled-roofing. In inscription No. Sorab 269 of 1065 A.D. the temple is mentioned as having been restored (Pl. XV, 2). Thus the original structure may be assigned to C. 900 A.D. and may be taken as a typical Rāshtrakūṭa monument judging from the pillars and the central ceiling in the navaraṅga. The navaraṅga doorway is of hard trapstone like the other architectural members of the temple. On the jambs of the doorway appear the following vertical bands : rosettes, scroll and a rope designed pilaster issuing out of a kalaśa-like creeper and ornamented with transverse beaded ornamentation, scroll work and square medallions on the shaft. On the lintel of the doorway appears a Gaja-Lakshmī group. The goddess is seated below a horse-shoe-shaped arch which is hidden from view. On either side of the doorway was a railing ornamented with lion faces. The southern railing only is existing.

The temple consists of a garbhagriha with an inner pradakṣhiṇā and of a front rangamaṇṭapa. The four central pillars of the maṇṭapa are modelled like those of the Nandi maṇṭapa standing in front of the temple. Each of them rises on a cubical base and has a cylindrical shaft overlaid by cylindrical bands as in the maṇṭapa to the west of the Kālī shrine behind the Kaiṭabhēśvara temple. Above the cylindrical moulding rises the bell-shaped moulding. It appears that from such bell-shaped moulding the later Chālukyan form developed. Above the bell-shaped moulding appears the wheel-shaped moulding surmounted by the ribbed brackets. The central ceiling of the navaraṅga is exquisitely worked like the ceiling at the Kallēśvara temple in Aralaguppe. It is divided into nine panels each of which is boldly carved with figure sculpture. The figure of Tāṇḍavēśvara is carved in the central panel and those of the Asṭadikpālakas are carved in the outer panels. Among the figures of the Asṭadikpālakas those of Agni and Kubēra are wrongly transposed. The central panel is marked off from the rest by bands ornamented with scroll work and padma medallions, the convolutions of the scroll being carved with figures of Yakshas some of whom are dancing, some playing on musical instruments and others flying with garlands. In the central panel Śiva dances on the demon Andhakāśura in a vigorous pose. He wears a long flowing ruṇḍamālā and jaṭāmakuṭa among other usual ornaments. To the left of Andhakāśura is seated Nandi above whom is the figure of Pārvatī. To the right of the prostrate Andhakāśura there are two drummers of whom one beats on a double drum and another on a single drum. Above the drummers is a cymbalist behind whom is the representation of a lotus. Above the cymbalist is a two-handed figure seated with folded arms. Further above is Gaṇapati and at the left corner is Kumāra with a two-handed seated figure of a goddess below. Śiva is eight-handed holding the following attributes: svargahasta, chitṭe-tāla, cobra and rosary, trident, drum, cobra, chitṭe-tāla, and stretching gracefully towards the right hip. The figure of Śiva is slim and boldly outlined with vigorous expressive face and limbs. The outer panels are carved with figures of the Dikpālakas in the following order proceeding from the east clockwise: Indra on elephant, Kubēra on horse (mistake of the artist—there ought to have been Agni), Yama on buffalo, Niruti on man, Varuṇa on makara, Vāyu on deer, Agni on ram (mistake for Kubēra), and Īśāna on bull. Each one of these figures is boldly carved with graceful figures of attendant musicians and Yakshas several of whom are in the pose of flying among the clouds. The musicians consist of drummers, cymbalists and gong-players. Even the vehicles of the Dikpālakas show life and movement.

The ceilings to the east and west of the central ceiling have good figures of padmas. In the navaraṅga are placed a large Saptamātrika panel and a very good figure of Mahishāsuramardinī (Pl. XIII. 4). In the latter group the demon is shown as issuing from the body of a buffalo and as being speared by the eight-handed goddess to whose right is her vehicle, the lion. The image is very forceful, though carved of hard trap stone.

The doorway of the garbhagriha is also well carved like the navaraṅga doorway. Inside the garbhagriha the Rāmēśvara līṅga is set up on a pāṇibaṭṭu and is about 2½' high. In front of the garbhagriha doorway is a chandra-śīla which resembles the one at Gauja.

In front of the temple there is a Nandimaṇṭapa whose walls have, in recent days, been built of mud. The roof is tiled. But the pillars of the maṇṭapa are ornamented like those of the navaraṅga. They have cubical bases and cylindrical shafts containing the following mouldings in order from below : eight-sided, eight-sided and short, a cylindrical bell-band, and a wheel band. The shaft is surmounted by a wheel moulding above which the brackets are simple. The stone used for the carving of these pillars is hard trap stone. The bull in the maṇṭapa is very well carved with ornaments, jingles and bells. Its two horns are broken. The snout is projecting a little upwards. Viewed from one side it looks very natural.

To the south-east of the temple are placed several nāga stones of which one represents a figure standing under a five-hooded nāga.

At a distance of about 200 yards to the west of the village is situated the Chintāmaṇi Narsimha temple. It seems that such temples of Chintāmaṇi Narasimha are peculiar to the Shimoga District. There is a Chintāmaṇi Narasimha temple at Kūḍli and another at Kuppagaḍḍe. The area between the village of Kubatūr and the Chintāmaṇi Narasimha temple is full of mounds of old houses. It is probable that the old town site extended to this part also. Ruins of ancient mud fort walls can be traced in several places.

The image of Narasimha in the garbhagriha of the temple is a two-handed figure sitting with the right knee folded up and the left disposed in padmāsana. The image wears the face of a natural lion as the one at Kūḍli.

A few yards to the south-west of the Narasimha temple is standing a four-handed image of Viṣṇu holding gadā, śankha, chakra and padma. It is called Satyanārāyaṇa by the people. It is a relieve figure belonging, perhaps, to the Vijayanagar period.

Bharangi.

The village of Bhārangi is an insignificant place situated at a distance of about 8 miles to the east of Ānavatṭi. But it contains several old temples and a basti of the Chalukya period.

The basti consists of a garbhagriha, a closed vestibule, a navaraṅga and a porch. It appears to date from about the Chālukya period. The outer walls are plain and rise on a basement consisting of four plain and flat cornices. The parapet on the east has the figure of a Jina standing under a mukkoḍe. The navaraṅga doorway is designed like the usual Chālukyan doorways. The four central pillars of the navaraṅga have

Jaina Basti.

cubical, eight-sided and sixteen-fluted mouldings. The central ceiling is raised on two sets of corner stones. On either side of the vestibule doorway there are perforated screens. The present image in the garbhagriha is of marble and evidently of the modern days. It appears very much like the Buddha images without ushnisha. The old image of Pārśvanātha is missing. Some of the broken parts of this image are lying in the compound of the temple.

Near the tank of the village is situated the Kallēśvara temple. Like the temples in the Dāvāngere taluk this structure consists of three cells arranged on the three sides of a common navaraṅga. The liṅga is in the main cell, Sūrya in the east cell and Viṣṇu in the west cell. The roof of the temple is low. The main cell has a closed vestibule in front. The pillars of the navaraṅga are short, bell-shaped and lathe-turned. Inside the navaraṅga there are the following images: (1) Viṣṇu holding padma, chakra, śankha and gadā with the ten avatārs on the prabhāvali; (2) Sūrya; (3) a Saptamātrika panel; (4) three bhakta figures seated in a row with folded hands; (5) Mahishāsuramardini, and (6) Kumāra. The ceiling of the navaraṅga is raised on two sets of corner stones with a padma in the centre. The doorway of the vestibule has scroll ornamentation on the jambs and is guarded by male dvārapāla figures on either side attended by female chauri-bearers. There are also perforated screens on either side of the doorway. The lintel has a Gaja-Lakshmī group under a serpentine tōraṇa issuing from the fangs of makaras. To the right of Lakshmī stands Brahma and to her left Viṣṇu holding abhaya with padma, chakra, sankha and gadā. In the vestibule is a couchant Nandi much damaged. The garbhagriha doorway is plain with Gaja-Lakshmī on the lintel. Inside the garbhagriha the main liṅga is human-faced with phālāksha brows, eyes and moustaches (Pl. XIV, 2).

Near the waste-weir of the tank of the village stand three dilapidated structures of the Chālukya period. Of these one is dedicated to Nārāyaṇa and contains at present only one cell. The image is Janārdana in form with the ten avatārs carved on the tōraṇa. The workmanship of the image is rude and it is very probable that the image hails from about the 14th century. At the entrance to the temple are lying two mutilated Chālukya images. One of them which is headless is possibly Brahma judging from the kamaṇḍalu that appears in the left lower hand of the image. The other image is that of Sūrya.

The Mallikārjuna temple standing at a little distance from the Nārāyaṇa temple is also much ruined. In its navaraṅga the four central pillars are short with cubical, eight-sided and sixteen-fluted mouldings. The liṅga in the main cell is missing. The temple was built in 1178 A.D. according to the inscriptions.

The third temple in the group is the Banasankarī temple. It is also of the Chālukyan period and is mostly dilapidated. In its **Banasankari temple.** navaraṅga or front maṇṭapa the two front pillars have the usual cubical, eight-sided and sixteen-fluted mouldings. The other two pillars, however, have cylindrical shafts rising on cubical bases. The ceiling is raised on two sets of corner stones with a padma in the centre. The garbhagriha is divided into compartments by two pillars whose shafts have hooded mouldings at the corners and are rectangular in section with three indentations at the corners and with hour-glass-shaped mouldings on the faces. In the middle of the shafts and at the top appear three cornice bands. The bases of the pillars are cubical.

In the garbhagriha of the temple are enshrined the following images commencing from the left :—
Images.

1. A two-handed lady attendant—Hands broken. Appears to hold padma in the right hand. It may be Pārvatī.
2. Four-handed Śiva standing with Pārvatī under a serpentine tōraṇa (Pl. XVI, 1). He holds lasso, a trident, an arrow and a bow. On either side of Pārvatī there are lady attendants. To the right of Śiva there are a boar and two dogs with the figure of Arjuna doing penance. The loin cloth of Śiva is hanging. The god wears rudrāksha and his hair is disposed in curls. There is no kirīṭa on his head.
3. Two-handed Śiva, (Pl. XVI, 2) with lasso in the right hand and arrow and bow in the left. The figure wears kirīṭa.
4. Two-handed goddess seated holding phala (?) in the right hand and kalaśa in the left hand. The image possibly represents Annapūrṇā (Śākambharī). The contour of the limbs, the muscles, the folds on the belly and other features are all very well shown. In workmanship this image happens to be the best of the lot.
5. Four-handed Bhairavī (Pl. XV, 3) seated with a dog on the pedestal, and with goblins and naked female figures dancing in the right field. The dog licks the blood from a severed human head. The goddess wears ruṇḍamālā and has phālāksha and canine teeth. On her head is a jatāmakuṭa. Her grin is terrible, though the other facial features are beautiful. In her four hands are held sword, trident, drum and bowl.
6. Four-handed Chāmuṇḍā (Pl. XV, 4) holding rosary with abhaya, chakra, śankha and phala. On her left lap is the figure of Skanda represented as a baby. On the pedestal is depicted the figure of Garuḍa.



1. SIVA AND PARVATI, BANASANKARI TEMPLE, BHARANGI
(p. 102).



2. SIVA, BANASANKARI TEMPLE,
BHARANGI (p. 102).



3. DVARAPALA, VIRABHADRA TEMPLE, UDRI
(p. 104).



4. MAHISHASURAMARDINI, CHANDRAGUTTI HILL
(p. 107).

Kuppagaḍḍe.

A note on the temples at Kuppagaḍḍe is published in M.A.R. 1931. In the

Venugopala image.

Vēṇugōpāla temple which is a modern tile roofed structure the image of Vēṇugōpāla in the main cell is an exquisitely carved piece with minute delicacy of details (Pl. XVII, 1).

Including the pedestal and the tōraṇa, the image is about 5' high. On the pedestal is carved a frieze of cows which are all full of life and movement and in the attitude of listening to the heavenly music of Lord Kṛishṇa. The god stands under a latā-tōraṇa the carving of which is indeed of a very high order. Among the creepers of the tōraṇa are carved the figures of monkeys, birds, etc. On either side of the god are carved the figures of sages in dhyānāsana. On the tōraṇa are further carved the ten avatārs of Viṣṇu. The god himself is about 3' high and two-handed. He stands with his right leg crossed against the left and in the attitude of playing on the flute the right end of which is ornamented with gracefully hanging bunches. Among the innumerable ornaments worn by the god are large padma earrings, necklaces, garlands, anklets, etc. Each of these ornaments is minutely carved with good taste. The image is better carved than that at Beḷḷūr in the Nāgamangala taluk.

To the west of the Vēṇugōpāla temple stands an Īśvara temple. In the inscriptions the god is called Ālēśvara. The temple was

Alesvara temple.

built in 1033 A.D. The navaraṅga and the mukha-maṇṭapa have both disappeared. The main cell which is standing at present is square in plan and is built of laterite blocks. In front of the temple there is a narrow verandah with two niches on either side of the doorway. The right niche has a good figure of Gaṇeśa and the left one has a figure of Mahi-shāsuramardinī. The other images belonging to the Śivapañchāyatana group have disappeared. It is said that the image of Sūrya belonging to the temple was taken away to Shimoga about 20 years ago.

The jambs of the garbhagṛiha doorway are plain. But the pilasters on either side are worked in a pleasing manner with the relieve figures of dvārapālas on their square bases. Their shafts are eight-sided and sixteen-fluted. The sides and flutes are ornamented with petal and rosette designs. At the neck of the pillar is a square panel carved with the figure of a kalaśa. Above the kalaśa appear the fluted vase and wheel mouldings.

On the lintel of the doorway a Gaja-Lakshmi group is carved. Inside the garbhagṛiha the liṅga is broken. It was about 3½' high when it was intact.

To the north of the Ālēśvara temple stands the Chintāmaṇi Narasimha temple.

Chintamani Narasimha temple.

The structure is modern and tile-roofed. The doorway of the main cell is Chālukyan in style and ornamented with pilasters bearing the kalaśa and leafy designs as at the Ālēśvara temple. The image of Narasimha is about a foot

in height excluding the pedestal. The face is rudely carved though it looks like a natural lion. The god is two-handed like the images at Kūḍli and Kubaṭūr. Behind the god is a sculpture representing Anantapadmanābha which seems to have been brought from elsewhere. This image, though mutilated, shows good workmanship. In a niche in the north wall of the front maṇṭapa of the temple is placed an image of Bhairava with the figure of a scorpion on its pedestal. The tōraṇa has a serpentine arch and a simhalalāṭa. The image is four-handed with sword, trident, drum and bowl. Along with the bowl is held also the severed head of a victim. To the right of the god are depicted goblins. To the left are a dog and more goblins. The dog is shown as licking the blood oozing out of the severed head. The image is a good specimen of the Chālukya or Hoysaḷa times.

Udri.

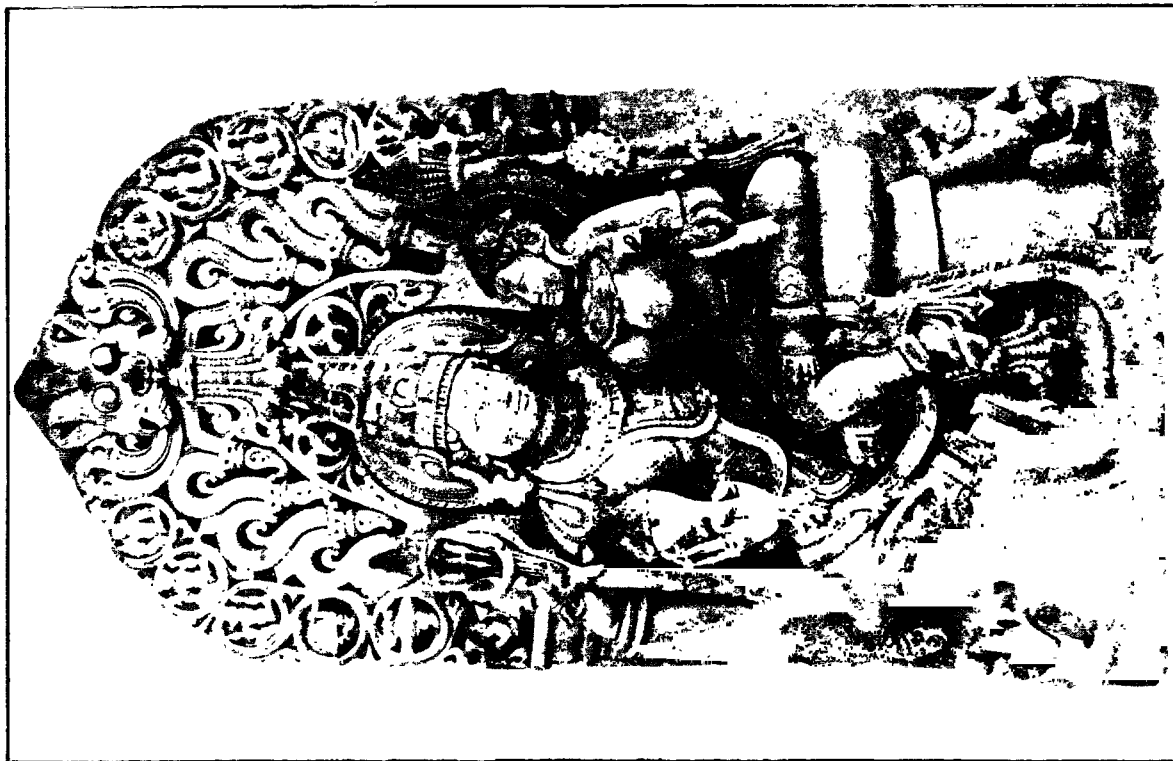
Udri is a village situated about 7 miles to the north-east of Sorab. A note on the principal temples of the place has appeared in the Annual Report of the department for the year 1930.

To the north and west of the village can be traced the old fort walls of the Pāllegār period. By the side of the fort wall to the north of the village is a mono-celled structure containing a stone image of Banasankari which is a four-handed image wearing a jaṭāmakūṭa. The goddess holds in her hands sword, trident, ḍamaru and bowl. In the bowl is the head of a goat. On the pedestal of the image is the figure of a prostrate person to whose right is a goblin and to the left a dog licking blood. The goddess has canine teeth and phālāksha and wears rudrāksha garland. On the tōraṇa are carved the figures of goblins and scrolls. The image appears to belong to pre-Hoysaḷa times. An inscription in Kannaḍa characters of c. 1000 A.D. was discovered on the pedestal of the image.

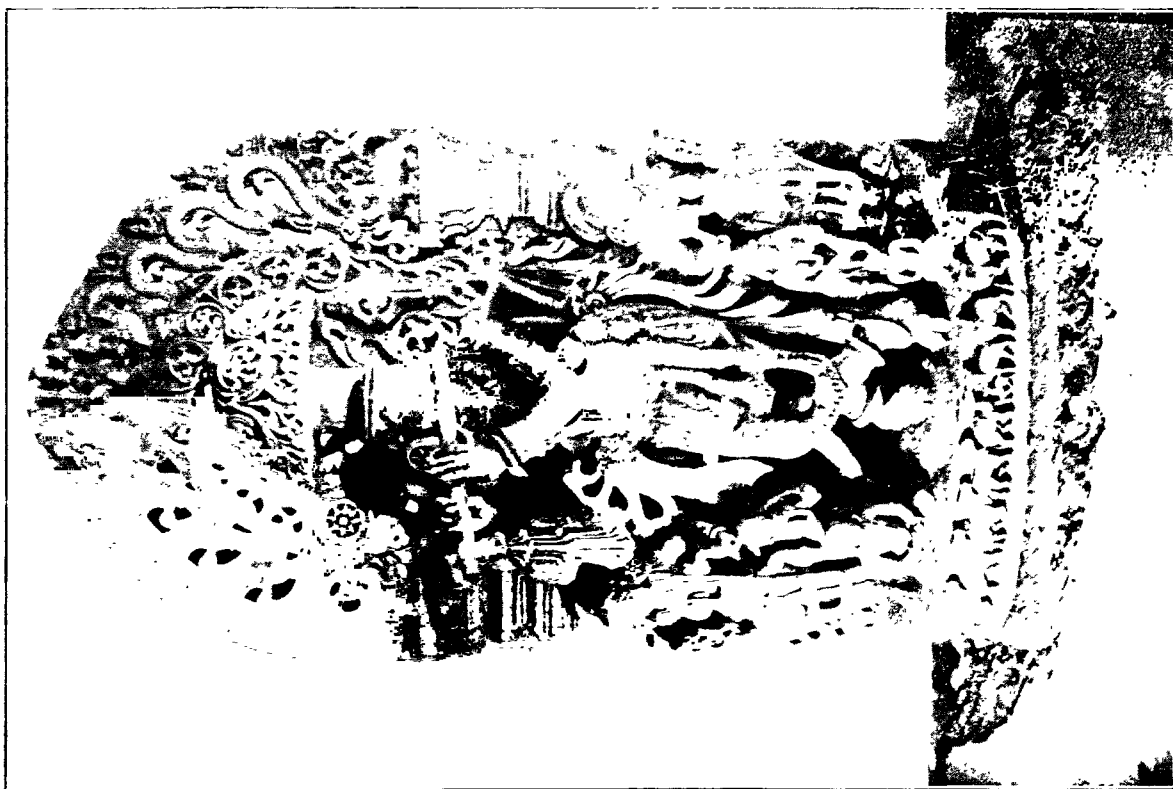
To the east of the village is situated the Vīrabhadra temple which is a structure of recent times enshrining an image of the Pāllegār period. At the entrance to the temple are set up two life-size images of Śaiva dvārapālas (Pl. XVI, 3) which are both well executed with stout bodies and limbs and exaggerated curls of hair behind their heads. The images wear jaṭāmakūṭas, the usual ornaments, ruṇḍamālās and yajñōpavīta. In their workmanship the images might be assigned to about 1000 A.D. They appear to be dvārapāla figures of an old Śiva temple, presumably the one that is standing in a dilapidated state a few yards to the north-west of the Vīrabhadra temple.

The latter temple now consists of the main cell only, the other compartments having disappeared completely. Among the innumerable pillars and other architectural members lying about the area there are several which indicate a high standard of

Old Siva temple.



2. LAKSHMINARAYANA, LAKSHMINARAYANA TEMPLE, UDUPI
(p. 106).



1. VENUGOPALA VINUGOPALA TEMPLE, KUPPAGADDI (p. 103).
Mysore Archaeological Survey

art. Many of the pillars are of the lathe-turned and bell-shaped type ornamented with scroll and beaded hangings on the bell. There are also flattened and indented pilasters and pillars with rhomboidal floral ornamentation and leaf designs among the ruins. The doorway of the garbhagriha has, besides the rhomboidal vertical band of flowers, a pilaster on each side rising on a low square base and having an indented flattened square shaft ornamented in eight compartments with leafy designs against a background of six flutes appearing on the pilaster. The lintel of the doorway is carved with a Gaja-Lakshmī group. The pedestal of the liṅga inside the garbhagriha is absent. When intact the temple must have been an elegant structure. Its outer walls have all collapsed, including many of the slabs belonging to the tower. But there appear here and there portions of square pilasters, cornices with uncarved dentil and other mouldings and kīrtimukha designs. The tower seems to have risen in two tiers of boat-shaped and square-shaped turrets.

To the west of the village is situated the ancient Jain basti. This structure consists of a garbhagriha, a closed vestibule and a navaraṅga. In plan the structure is square with indentations and flattened sides. The basement consists of two cornices of which the upper one is eaves-shaped. The outer walls are plain except for a middle cornice band carved with a frieze of rhomboidal and four-petalled flowers interspersed, here and there, by more ornate ones having many petals or by flowers bearing obscene or other figures in their middle. The eaves are a little straight-sided with upward dentil mouldings at the indentations. The parapet consists of two cornices of which the lower has dentil and cross-shaped mouldings. The tower is in the form of a stepped pyramid consisting of nine steps of cornices each of which has the dentil and uncarved cross-shaped mouldings. At the top the tower has a stone kalāśa. In front of the tower there is a projection over the vestibule whose front face has a well-carved śmāhalakṣa with graceful creepers. Under the arch is the figure of a Jina seated under an umbrella and attended by chāmara-bearers.

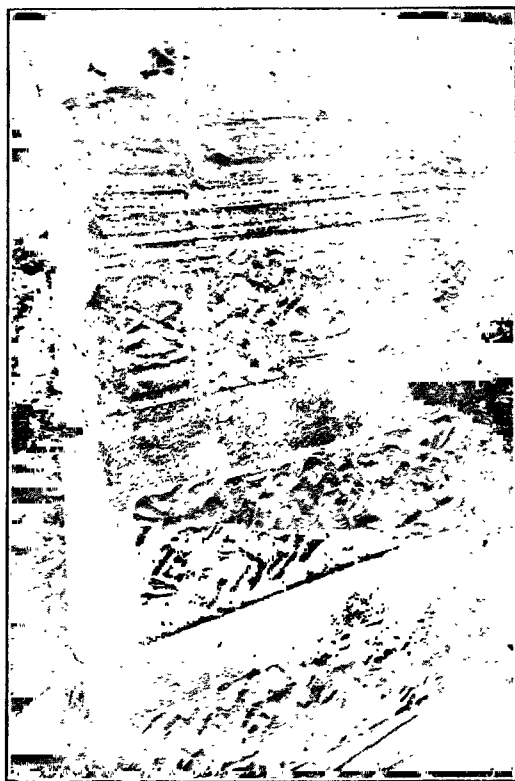
The navaraṅga doorway and lintel are later additions. On either side of the doorway there are perforated screens. The jambs have a vertical band of rhomboidal and four-petalled flowers. The pilasters are cruciform and indented bearing leaf designs and bell mouldings. The four central pillars of the hall are bell-shaped and lathe-turned. The architraves have dentil mouldings superimposed by a row of rhomboidal and four-petalled flowers. The central ceiling of the navaraṅga is finely worked and consists of a large padma with five rows of sharp petals. A low but graceful pendant hangs in the middle. The other ceilings are flat.

On either side of the vestibule doorway there are turreted niches. In the south niche is an image of Śaṇmukha which has been brought from elsewhere. In front of Śaṇmukha are a liṅga and a Basava. Against the north wall of the navaraṅga is a beautiful Yakshī seated under a creeper. The vestibule doorway has

perforated screens on either side and well-worked jambs consisting of the usual ornamental vertical bands of flowers and creepers. On the lintel is the figure of a seated Jina attended by chāmara-bearers. Above the lintel is an eaves-shaped cornice. On the upper lintel stand five Jina figures under a serpentine tōraṇa. The garbhagriha doorway is also well worked like the vestibule doorway; but its lintel is uncarved. Inside the garbhagriha there is set up a Gaṇeśa image which does not belong to this temple.

About a hundred yards to the east of the basti stands a towerless Śiva temple of the Chālukya period. In design and workmanship it looks like a Hoysala square-shaped structure with indentations. There is no middle cornice on the outer walls as on the Chālukya structures. The front maṇṭapa has collapsed. Only the garbhagriha and the vestibule are existing now. The outer walls are raised on a basement consisting of six cornices of which the fourth and fifth from the bottom have the cross-shaped and dentil mouldings which have been left uncarved. The outer walls are relieved at the indentations by pilasters which are right-angled, thin and plain. On the south, west and north outer walls, there are turret-bearing niches, the turrets being designed like the fully developed Draviḍian gōpurams. The eaves and the tower are absent. The vestibule doorway is plain with perforated screens at the sides. The lower lintel has the figure of a Gaja-Lakshmī in the middle and a seated two-handed Yaksha at either end. The upper lintel has a row of figures standing under a serpentine arch issuing from the fangs of makaras. These figures are Brahma, Śiva, and Viṣṇu. The doorway of the garbhagriha is well carved with the usual vertical bands on the jambs and with the figure of Gaja-Lakshmī on the lintel. The līṅga inside the cell is about 2½' high including the pedestal. At the entrance to the temple are the images of a Mahishāsura-mardini and a two-handed goddess standing in tribhaṅga.

At a distance of about a hundred yards to the south-east of the Īśvara temple stands the Lakshmīnārāyaṇa temple enshrining a good image of Lakshmīnārāyaṇa (Pl. XVII, 2). The front maṇṭapa has disappeared and the structure now consists of the garbhagriha and vestibule only. The basement of the temple consists of four cornices and the outer walls have a middle cornice band bearing the rhomboidal and four-petalled flowers. The pilasters on either side of the garbhagriha are bell-shaped and indented and decorated with leaf and petal designs. The image of Lakshmīnārāyaṇa in the main cell is about 3½' high and is seated on a padma pedestal. The group shows exquisite workmanship and minute details of carving. On the tōraṇa appear the ten avatārs of Viṣṇu in the convolutions of a scroll band. Below the scroll is a serpentine arch and in the middle of the tōraṇa is a simhalalāṭa. The god sits with his face turned towards his consort who sits on his lap and is



1. INSCRIPTION STONE, MAVALI (p. 107)



2. A PILLAR, MAVALI (p. 107)



3. INSCRIPTION STONE, MAVALI (p. 107)



4. RENUKA TEMPLE, CHANDRAGUTTI HILL
(p. 107)

turned towards him. The god is four-handed holding śankha, padma, gadā and chakra. The goddess has scanty ornamentation but well-carved limbs, high breasts and thin waist. Her hair is tied up into a graceful broad knot behind her head. To the right of the god is the figure of a kneeling Garuḍa.

Mavali.

In the village of Māvāli which is situated at a distance of about six miles to the east of Sorab there are several inscriptions of the Rāshtrakūṭa period. Of these, those illustrated in Pl. XVIII, 1 and 3 are important. The one illustrated in Pl. XVIII, 1 is particularly interesting, because it is of C. 797 A.D. and contains boat-shaped and square-shaped turrets which look very much like those met with at Māmāllapuram. A pillar in front of this inscription (Pl. XVIII, 2) resembles the navaraṅga pillars at the Rāmēśvara Temple in Kubaṭur.

Chandragutti.

Full notes on the monuments at Chandragutti are published in the Annual Report of this department for 1931, pp. 55 ff. Some of the monuments, sculptures and views are illustrated in this Report—please see Pl. XVI, 4, Pl. XVIII, 4, and Pl. XIX.

PART IV—NUMISMATICS.

COINS OF THE EASTERN CHĀLUKYAS (615-1070 A.D.).

(Pl. XX, 2).

Kubjavishṇuvardhana (615-633 A.D.).TYPE—**Lion and Sceptre.**1. *Ae.* '65. Brass ?*

Obverse :—In triple border of two lines with intervening dotted line, large maned lion to right with open mouth, and left forepaw and tail uplifted; in front of it, floral creepers. Above, legend in early Chālukya characters :

Vi sha ma si dha

Reverse :—A hooked rod, perhaps, a sceptre.

Hultzsch describes similar coins found by Thurston near Yelamanchili in the Vizagapatam District. But his statement that they are punch-marked, may not be correct. These coins appear to be a development of the Lion and Conch type described elsewhere under the Pallavas.

The *i* of the first letter shows a form which contrasts with the *i* of the fourth letter. A period of change is indicated also by the form of *ma*. The second letter is *cha* instead of *sha* and indicates Tamil influence. The last letter is clearly *dha* and not *dhi* which is the way in which it is found in the inscriptions.

Bhuvanaikamalla (?)2. Similar to 1, but the legend is *Ba va ne*

It is doubtful if Kubjavishṇuvardhana had also the title *Bhuvanēkamalla*. The correct Sanskrit form of the word ought to be *Bhuvanaikamalla*. But very often the incorrect spelling with *e* instead of *ai* is found. The first letter on the coin is actually *Ba* and not *Bu*.

Śaktivarman (1000-1012 A.D.).TYPE—**Boar and Punch marks**—(Varaha).3. *Al.* 1'4; wt. 66'5; large and thin.

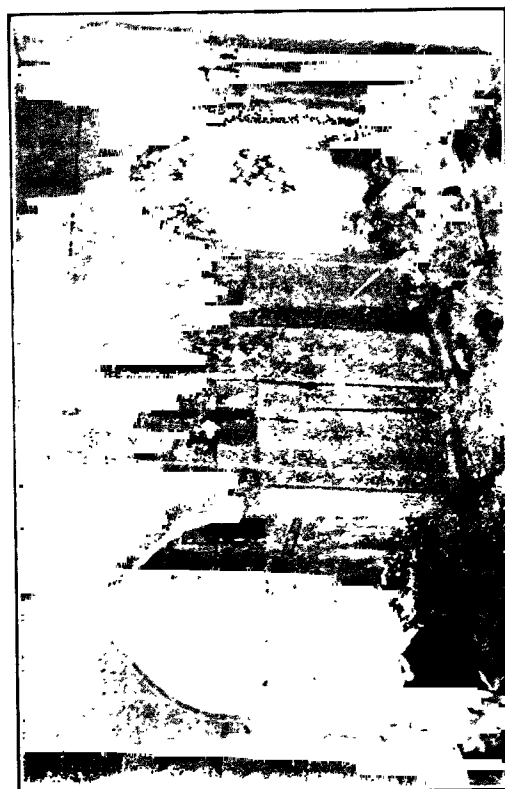
Obverse :—Seven punch marks : in the centre is a boar to right with a lamp-stand on each side; on top a goad and an umbrella supported by



1. CHANDRAGUTTI HILL (p. 107).



2. FORT WALL, CHANDRAGUTTI HILL (p. 107).



3. MIHRAB, CHANDRAGUTTI HILL (p. 107).



4. FORT WALL, CHANDRAGUTTI HILL (p. 107).

two *chāmaras* or flywhisks and below neck the Telugu-Kannada letter *Ra*. Around near edge, seven punch marks with one Telugu-Kannada letter in each punch :

Śrī Chā lu kya cha(n) dra Sa 1

The overhead line of *Sa* is peculiarly placed.

4. *Al.* 1·2; wt. 66·2 From Cheduba.

Similar to above with *Ra* (or 4) below boar and below *Sa* also *Sa*, 4.

Śaktivarman, the East Chālukya king, had the title Chālukya-chandra.* The old method of punch-marking and stamping in repousse is noteworthy. Why the latter was done has to be explained.

Some of the great East Chālukya coins come from the Burman coast indicating that they had an overseas province there perhaps north of the province owned by the Chōlas in Arakan. They have been found also in the Kistna District near Muslipatam. There can be little doubt that they were issued in India.†

Rāja Rāja (1022–1063 A.D.).

TYPE A.—Boar and Punch marks.

5. *Al.* 1·4; wt. 66·5; large and thin.

Obverse :—Seven punch marks; in the centre is a boar to right; with a lamp-stand on each side; a goad and an umbrella supported by two flywhisks or *chāmaras* on top and below neck the Telugu-Kannada letter *Ra*. Around, near edge, six punch marks with one Telugu-Kannada letter in each punch.

Śrī Rā ja rā ja Sa(m vat) 3 (figure 3, perhaps regnal year).

Round each punch is a bordering circle of dots far apart from each other.

Reverse :—The obverse marks indented on the thin plate.

The provenance of this coin is uncertain. The date would perhaps be 1025 A.D.

Hultzsch and Fleet describe other specimens with regnal years: 3, 4, 34, 35 and 37.

6. *Al.* 1·3; wt. 66·8.

Obverse :—Similar to 4, but with the letter *vi* below boar and figure *Sa* 35.

Reverse :—Similar to 5.

Rapson (Indian Coins) reads the figure as 35.‡ This specimen was found at Cheduba Island near the Burma coast.

7. *Al.* 1·35; wt. 66·6. From Cheduba.

Similar to 4 and 5, but letter *vi* and figure *Sa* 4.

* R.I.C. p. 37.

† Hultzsch I.A. 1896. 321.

‡ See also *ibid.*

Rājendra or Kulōttunga Chōla (as East Chālukya).TYPE—**Tiger and Punch marks.**

8. *Al.* wt. $61\frac{1}{2}$ grains. From I. A. 1896, p. 321.

Obverse:—Similar to 3, but instead of boar, tiger standing to right with sun and moon above; below head Telugu numeral 6. Near margin legend reading:—

Śrī Chō la nā rā ya ṇa

Madras collection.

9. *Al.* wt. $61\frac{1}{2}$ grains.

Similar to 7, but tiger to left.

Assigned to Kulōttunga Chōla (by Hultzsch) as he had the title 'Rāja Nārāyaṇa.' Kulōttunga appears to have retained punch-marking at Veṅgi though die-striking was common in the Chōla country. The reduction of the weight from the East Chālukya standard is also noteworthy. The weight is a little less than that of the coins of Rāja Rāja Chōlā.

East Chālukya—Uncertain.

10. *Al.* 3; wt. 6·7.

Similar to 7. Figure on reverse.

11. Similar to 10; wt. 7·7.

12. *Al.* 25; wt. 6·2.

Obverse:—Similar to 10, but ruder; and goad more like a spear.

Reverse:—Similar to 10.

Types A and B are varahas and type C is fanam of 1/10 the value. Die-striking was well known as seen from the smaller coins. Perhaps the smaller dies were used as punches on the varahas. But punching is very well done as the punches are correctly placed. How the incuse on the reverse was caused has to be explained.

13. *Al.* Round. wt. 1·1 grs.

Obverse:—Lion and pillar with Sun and Moon.

Reverse:—Figure of lion to right; only the front portion is clear. Front paw raised up. The denomination of this specimen may probably be about quarter fanam. It is highly interesting to note the existence of such minute gold coins during the Chālukya period.

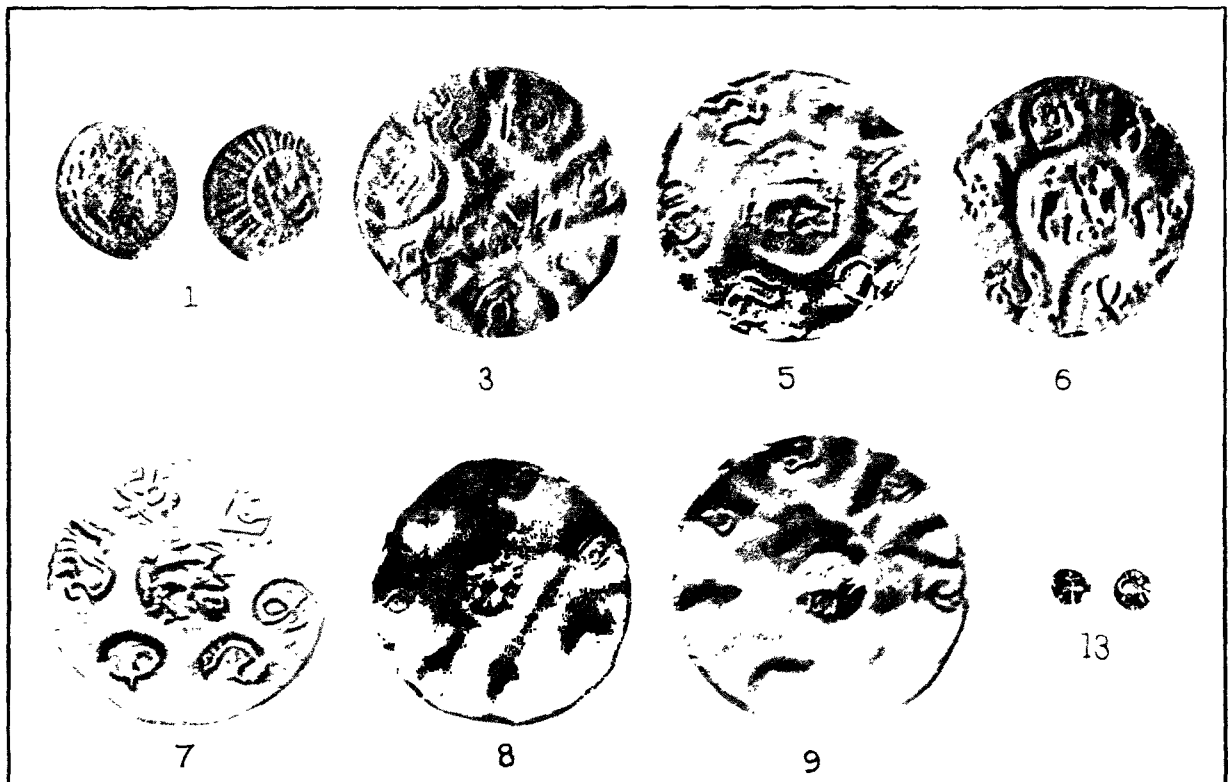
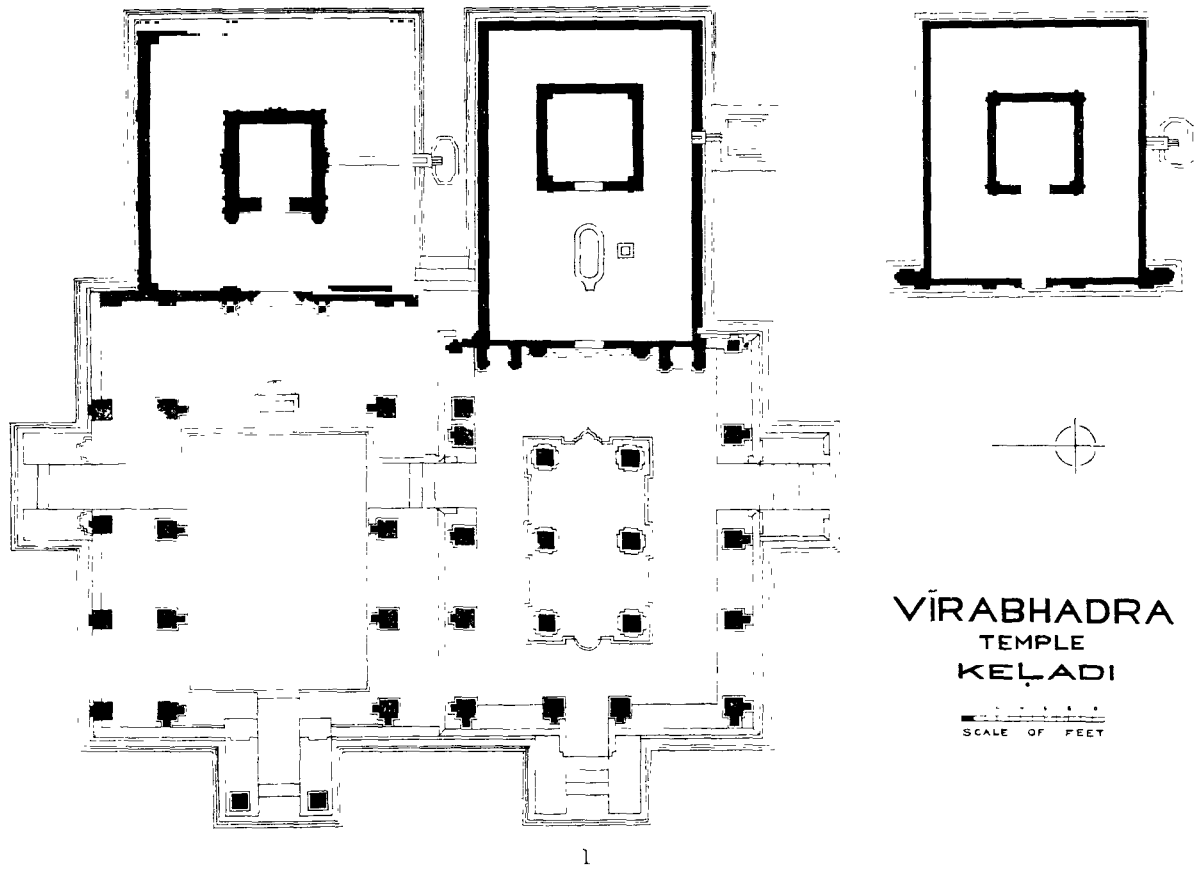
OLD COINS IN THE MYSORE PALACE TREASURY.

COINS OF THE EAST INDIA COMPANY.

1. *Double Fanam* (5 specimens).

Obverse:—'Double Fanam' in English in outer circle and Persian legend in inner circle.

Reverse:—In outer band Tamil legend 'Iraṇḍu Paṇam' and in inner circle, with a star above, legend in Telugu 'Reṇḍu rūkalu.'



2. COINS OF THE EASTERN CHALUKYAS (p 108)

2. *Silver Half Varaha* (Svāmi Pagōḍa).

The edge has rope milling.

Obverse:—In central circle a five-pointed star above and thirty stars around: in the field a nine-storeyed gōpura or tower with three kalaśas. Around outer circle English legend 'Half pagoda' and Persian legend in continuation.

Reverse:—In outer circle Tamil legend: XI 'Arappu varaham': in Telugu: V 'Arpu Varahāni.' In inner field surrounded by five circles of dots stands a rudely shown deity with dotted representation of a chakra and a śaukha.

3. *Quarter Svāmi Pagoda* (15 specimens).

Obverse:—Similar to above; but smaller.

4. *One-eighth Rupee* (3 specimens).

Obverse:—1182 followed by Persian legend.

Reverse:—Rose mint mark with Persian legend.

5. *Copper Quarter Anna*.

Has the representation of a balance. It is usually called *Takuḍi kāsū*. Bears the date 1833 on the obverse.

6. Similar to above but with legend 'one quarter anna' instead of balance.

7. *Silver One anna* (146 specimens).

Having Persian legend on obverse and reverse and bearing Hijri date 1182, etc. Mint marks of lotus, rose, etc. Transverse milling.

8. DANISH (OR FRENCH) EAST INDIAN COMPANY.

Small, thick and rude.

Obverse:—Rude four-armed god standing with apologies for śaukha and chakra.

Reverse:—Double C's crossed in a monogram.

9. *Danish Fanam*. (3 specimens).

Obverse:—Four-armed god standing.

Reverse:—2 C's.

VILAYANAGAR COINS.

10. *Dēvarāya*.

Obverse:—Lakshmī-Nārāyaṇa with sun and moon in top field.

Reverse:—Three-line Nāgari legend reading:—

Śrī Pra tā pa Dē vā rā ya

11. *Kṛishṇarāya.*

Obverse:—Bālakṛishṇa.

Reverse:—Three-line Nāgari legend reading :

Śrī Pra tā pa Kṛi shṇa rā ya

12. *Ikkēri Varaha.*—(13 specimens).

Obverse:—Umā-Mahēśvara.

Reverse:—Nāgari legend reading :

Śrī Sa dā śi va

MYSORE COINS.

13. *Hydari Varaha*—Gold (36 specimens).

Obverse:—Umā-Mahēśvara.

Reverse:—In granulated field Persian *He* reversed as in Hyder's signature.

14. *Tipa's Hydari Varaha.*—Gold (15 specimens).

Obverse:—In granulated field reversed Persian *He* with figures 1 or 2 or 5 or some other symbols.

Reverse:—Persian legend with Hijri date 1112, 1114, etc.

15. *Sultāni Varaha.*—(23 specimens).

Obverse:—Persian legend.

Reverse:—Persian legend with date in Muludi 1225, etc.

16. *Sultān Rupee*—(5 specimens).

Three-line Persian legend on each side with Muludi year 1214, etc.

17. *Kṛishṇarāja Varaha*—Gold (94 specimens).

Wt. 52 grs.

Obverse:—Umā-Mahēśvara.

Reverse:—Nāgari legend: *Śrī Kṛi shṇa rā ja*

18. *Kṛishṇarāja III of Mysore—Silver Rāja Quarter Rupee.*

Silver coin bearing the name of Shah Alam (Emperor) and the regnal year 65 with mint mark of crescent.

19. *Kṛishṇarāja III of Mysore—Śrī Kṛishṇa Quarter Rupee* (3 specimens).

Obverse:—In ring of dots Kṛishṇa with butter, dancing.

Reverse:—Four-line Persian legend bearing the Hijri date 1216.

20. *Kṛishṇarāja III of Mysore—Śrī Kṛishṇa One anna (giḷḍa-haṇa).*

Obverse:—Kṛishṇa with butter, dancing.

Reverse:—Kannada legend : *Mayili Haṇa*.

21. Same as above—Thinner and flatter.

22. *Kṛishṇarāja III of Mysore—Rāja Rupee* (2 specimens).

Old type Mysore rupee bearing the name of Shah Alam and Kṛishṇarāja Voḍeyar III with mint mark crescent and regnal year 44 on one specimen and 45 on another.

23. Same as above (8 specimens)—Rāja Rupee with mint mark crescent.

REWA STATE.

24. *Gold* (wt. 1 tola).

With transverse milling.

Obverse:—Above scroll 2 rearing lions holding a flag with streamers.

Reverse.—In inner circle Nāgari legend *Rṛva* with Nāgari date 1806 (?).

Around Nāgari legend :

I—Śrī Ma hū rā ja Gu lāb Simha Bahadar Simha.

BARODA STATE

25. *Sayyāji Rao Rupees* (94 specimens).

Samvat 1951.

Obverse:—Bust of the Gaikwad with Nāgari legend: *Śrī Sayyāji Rao Ma Gaikwad*.

Reverse:—Nāgari legend: *Ēk rupya* with sword and date 1951.

26. *Copper One Pie.*

Bearing date 1944 samvat.

PART V—MANUSCRIPTS.

LETTER OF VĪRA RĀJENDRA WODEYAR, RĀJA OF COORG.*

(C. 1799 A.D.).

(Pl. XX, A).

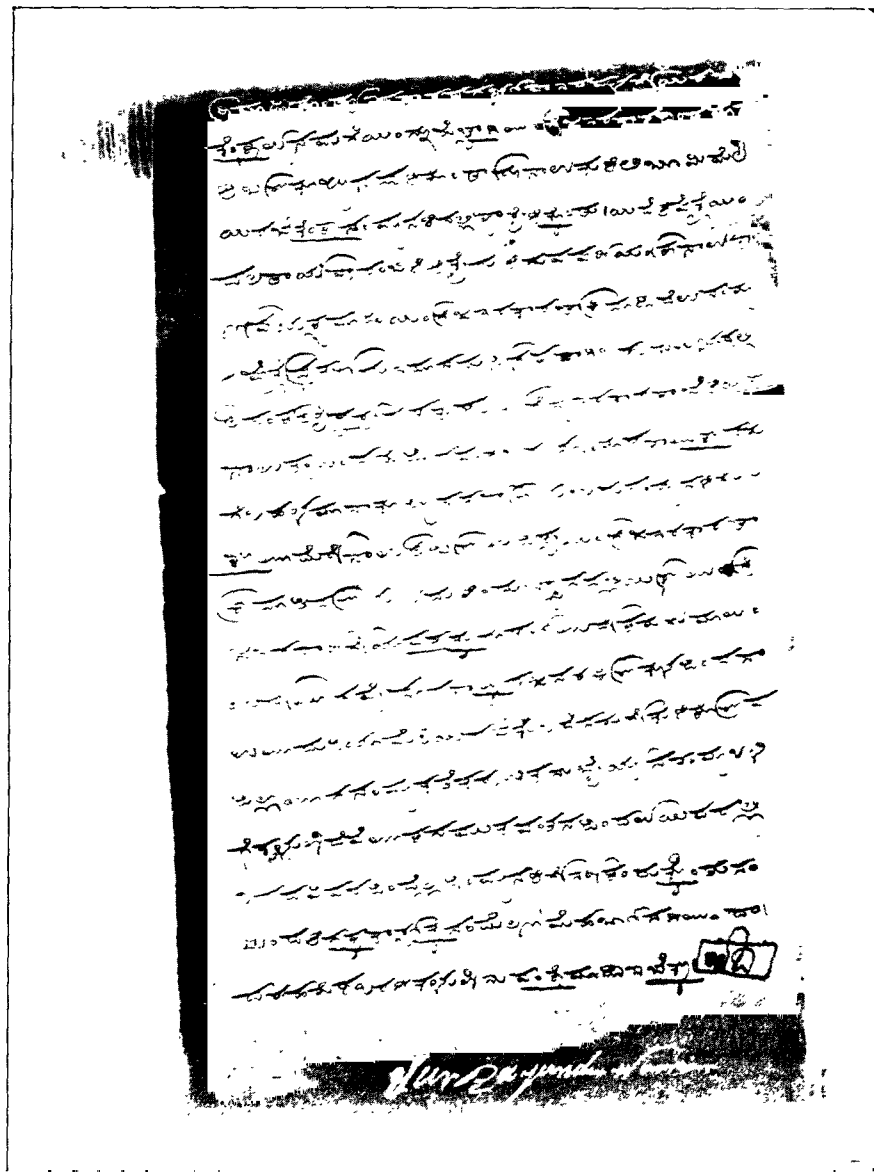
The document consists of an interesting long paper roll containing a letter written by Veer Rajunder Warriar (Vīra Rājendra Wodeyar) of Coorg in about 1799 A.D. to the British and was discovered among the papers transferred from the Residency of Bangalore to the custody of the Record Office of the Mysore Secretariat. It is a roll about fifteen feet long composed of about twenty slips of paper, each eighteen inches in length and six inches in breadth. The lines on both pages extend to a length of 26.2". The paper is blue hand made foolscap and contains the water mark of a prancing horse with the English capitals 'A' 'G' below it. The letter is in Kannada with about 422 lines on the first page and 311 lines on the second page, total 733 lines. At the end of the Kannada writing appears a signature in English "Veer Rajunder Warriar." The rest of the second page contains some accounts in Mahratti Modi, Kannada and Urdu, which are no doubt a later addition. At the end of the second page are found the Kannada words meaning 'the Coorg Raja's Kai fiath' with the figure '7'. The document is thus the authentic original copy of a memorial submitted to the English Government by the Coorg Rāja.

This document was prepared to furnish the reply and explanation of the Coorgs to a letter† from the British addressed to them and complaining that an officer of

The following account is contained about the Coorg Rāja Vīra Rājendra Wodeyar in the 'Narrative Sketches of the conquest of the Mysore,' London, page 18, footnote :—

"This friendly chief, when a boy was by the course of family feuds, a prisoner with Hyder Ally, who compelled him to become a Mussalman, with all the shameful ceremonies of initiation: he was enrolled among the Chaylas, or slave troops, and continued so under Tippoo Sultaun, till he made his escape in 1785. into his own dominions, where he instantly offered his service to the English: it was accepted, and he proved a most useful ally.—A British fugitive (who had also been lucky enough to effect his escape from Seringapatam) saw this Rajah in 1793. at his residence at Neeknah, and describes him as a young man bukishly dressed in nankeen pantaloons. European boots, and a shirt made in the English fashion. In a short conversation, which turned upon the then recent dismemberment of Tippoo's dominions, he remarked, that 'the English had cut off the monster's right hand and feet, and he hoped to see them cut off his left ones too.' The prophetic chief has seen his hopes more than realized!—At the treaty of Seringapatam, in 1792, Marquis Cornwallis generously stipulated for the security of the gallant Rājah. Tippoo Sultan was irritated at the demand, and broke off the actual negotiation with our General, who thereupon began to renew hostilities: but Tippoo finding a reluctance in his troops to defend the capital was compelled to accept the dictated terms."

† This letter is perhaps the one written by Col. Close, the Resident of Seringapatam, with whom the Coorg Rāja was required to put himself in correspondence after the withdrawal of Capt.



LETTER OF VIRARAJENDRA WODEYAR, RAJA OF COORG. (p. 114).

Coorg named Īsvaraiya plundered seventeen villages of the Mahārājanadurga taluk (in the Mysore territories) five days after the capture of Seringapatam by the British and carried away women, children, cattle, grain, silver and gold, bronze and copper vessels, etc., of the villages in the taluk. The letter from the British gave a list of the articles carried off by the Coorgs and required them to return these immediately without delay. Word was also sent through Captain Mahoney who had been Resident at Coorg to the same effect.* The Coorg Government sent this answer to that letter through an agent Karaṇika Subbaiya.†

The answer of the Coorgs may be divided into two parts, (1) that relating to the assistance rendered by the Coorg Government to the British in the conquest of Mahoney from Coorg. Col. Close does not 'seem to have ingratiated himself with the Rāja.' The letter is dated 16th November 1799 and was addressed from Seringapatam. It ran as follows:—

" FROM

" Colonel Barry Close.

" To

" The Rāja of Coorg.

" Lord Mornington has transferred me to Seringapatam as Commissioner of Mysore, of which you may be aware. A report reaches me from the Manjarabad frontier, that five days after the fall of Seringapatam your people made a predatory incursion into the Maharajadurga district, and plundered 17 villages, of women and children, cows and calves, gold and silver, rice and seed grain, and carried the spoil beyond the frontier. I enclose a list of the plundered articles. From the day of the capture of the capital Mysore belongs to the Company, but Maharajadurga belongs to Mysore: there is therefore no difference between Mysore and the Company. But you are an ally of the Company. You are therefore requested, without delay, to return every article contained in the list.

" I am told you wish to see Seringapatam: as the army will return to this town within a few days, you should inform me of your resolution.

" List of articles plundered by Coorgs in the Maharajadurga district:—67 women, 34 men, 11 boys, 10 girls, 1383 cows, 574 buffaloes, 834 oxen, 121 calves: 729 Kanthirai pagodas, 82 silver ornaments, 36 silver bracelets, 27 coral necklaces, 63 silver girdles, 54 pairs of golden earrings, 215 brass plates, 93 copper vessels, 67 guns, 6 horses, 155 sheep, 95 knives, 96 sickles, 90 axes, 5 brass pans, 7 iron chains, 72 bundles of clothes.

" This affair seems not to have been settled without considerable difficulties, in which the Rāja implored the good services of his personal friends amongst the English"—*Mysore and Coorg*, Vol. III, LEWIS RICE, pp. 127-128.

* " Captain Mahoney who had been appointed Resident with Vira Rāja a short time previous to the commencement of the last war with Tippu, communicated to the Rāja the Earl of Mornington's proclamation of the war, dated Fort St. George the 22nd February 1799, and asked him in the name of the Company's Government to exert himself to the utmost of his power, as he would necessarily share the fate of the English if Tippu were victorious."—*Cp. Mysore and Coorg*, Vol. III, LEWIS RICE, p. 124.

† That Subbaiya was in the employ of the Coorg Rāja is gathered also from *Mysore and Coorg*, Vol. III, LEWIS RICE, page 125. He and Bopu are said to have been sent on an expedition into the Tulu country when Seringapatam was besieged by the British.

Tippu's territories as per *tahnama* treaty entered into by the Coorgs with the British East India Company; (2) that relating to the explanation rendered by the Coorg Government for their alleged plunder of the Mysore territories against which the people of Manjarābād taluk had complained as represented by Dewan Purniah's men.*

The first part gives details of the part played by the Coorg Government in assisting the British army in the conquest of Tippu's territories.

It begins with a reference to the letter sent by the Governor-General of India, Lord Mornington, to the Coorg Rāja at the commencement of hostilities between the British and Tippu Sultan. No date is given for the letter. It states that as war was about to break out between the English and Tipu, the Bombay Governor, General Stuart (called in the manuscript Ishtol Sahab), was passing with his army through Coorg and that the Coorg Government should give him all help that he might require and that they should also be ready to fight to the utmost possible extent when asked by him to do so and that Captain Mahoney (called Mavini Sahab in the manuscript) would be appointed and sent as wakil or envoy of the English Government to Coorg and that the Coorg Rāja should assist the English Government as instructed by him. The Bombay Governor had also sent a letter to the same effect and both General Stuart and General Hartley arrived in Coorg with their armies. Captain Mahoney also arrived (as Resident) at Coorg to receive help from the Coorg Government. The Coorg Government rendered every service to the East India Company in accordance with the instructions given by these three.†

* Purniah and the Coorg Raja do not seem to have been on good terms from the beginning. In one of the letters addressed by the Coorg Raja to James Stevens he states as follows: "As to Purnaiya, he is and remains a Brahmin. His caste and mine dislike each other. In the time of Tippu he blackened my name and persecuted me, and now he is the master in the country; therefore he distributes the offices in the districts amongst his friends and relations, calumniates me through his district officers and other caste fellows with the English Government, and even submits a complaint against me, with a list of booty which my people are accused of having carried away in the north. Upon this Col. Close wrote to me, enclosing the list, and demanding that I should pay the compensation accordingly."

The letter continues as follows: "This Col. Close has never seen me, and does not know my history, nor does he understand Canarese. Thus he wrote me a letter through a Brahmin as if addressed to a slave. I enclose the letter of Col. Close and a copy of the list of booty. Upon the perusal of these papers you will understand all. . . . Purniah lodges a complaint against me as if I had offended against the Company. Being thus dishonoured, I have no wish to live any longer. You know all my acts. I write to you with deep sorrow that all my services have been requited with such dishonour from the Company."—*Mysore and Coorg*, Vol. III, LEWIS RICE, p. 128.

† About the service rendered by him to the British he says in a letter addressed to James Stevens thus: "Convinced in my mind that all the enemies of the English would succumb and that the English Government would be victorious and that the British flag would float triumphantly in

The manuscript next gives details of the war with Tipu carried on by the Bombay army and of the kind of co-operation rendered by the Coorg Government.

The first event mentioned is the battle which Tipu Sultan waged with the British at Siddhēśvarana-gaddige or Sedasir on Wednesday, the first lunar day of the bright fortnight of Phālguna in the year Kālayukti. The Bombay army took up its ground between Ahmostenar and Siddhēśvar on the 2nd of March 1799 for the protection and augmentation of the large supplies which were then collecting at Virarājendrapet* under the friendly and assiduous co-operation of the Coorg Rāja and from this position General Stuart intended, on its approach, to form a junction with the army of Madras. Tipu Sultan “determined to strike a sudden and deadly blow, by attacking the army of Bombay, whilst yet outside the confines of his own territory and in the dominions of a British ally, the Coorg Raja; and for this purpose, taking with him the flower of his troops, amounting to a considerable force and attended by three of his sons and Meer Kummeruddeen Khan, he marched from his camp near Senapatam on the 28th of February, and moving rapidly in the direction of Periapatan arrived there on the 5th March. . . .” (*Narrative Sketches of the Conquest of Mysore*, London, pp. 18-20).† The authority above quoted also states that at Siddhēśvar, about 7 miles distant from Periapatna, General Stuart with the help of Major General Hartley defeated, on the 6th March, Tipu who retreated precipitately

all the four quarters of the world, I served the Company from the beginning of the war in the hope to have to deal with friends like you and to be treated honourably.”—*Ibid*.

A depot had been formed at Virarajendrapet and measures had been taken to accumulate whatever his little State could afford—*Ibid* 123.

† “Tippu moved with a large force towards the frontier of Coorg, to oppose the Bombay army. He encamped near Periyapatna. The battle of Siddheswara ensued when three native battalions under Colonel Montresor and Major Disney, held their ground against the whole army of Tippu from 9 A.M. until 2 P.M., when the two flank companies of His Majesty’s 75th and the whole of the 77th under Lieut. Colonel Dunlop, led by General Stuart to their assistance, broke Tippu’s line within half an hour and obtained a complete victory with a comparatively small loss. That of Tippu was severe, numbering amongst the slain the famous Benki Navab, or Fire-prince, one of his best generals.

“The Raja of Coorg personally accompanied General Stuart, and witnessed for the first time the conduct of European troops in the presence of an enemy. There was a chivalrous air in all that proceeded from this extraordinary man, and some passages of his letter to the Governor-General giving an account of the operations of this day are tinged with his peculiar character.

“General Stuart,” he writes, “marched with two regiments of Europeans, keeping the remainder of the army in the plain of Karidigodu: on approaching he ordered the two regiments to attack the enemy. A severe action ensued, in which I was present. To describe the battle which General Stuart fought with these two regiments of Europeans: the discipline, valour, and strength and magnanimity of the troops; the courageous attack upon the army of Tippu: surpasses all example in this world. In our shastras and puranas, the battles fought by Allaret and Maharut have been much celebrated, but they are unequal to this battle: it exceeds my ability to describe this action at length to your Lordship.”—*Mysore and Coorg*, Vol. III. LEWIS RICE, pp. 124-5

to his camp at Periāpaṭṇa after this signal defeat and remained there until the 11th of March and afterwards retired into Seringapatam where he arrived on the 14th. (The date given in this manuscript, namely, Kālayukti Phālguṇa śu. 1 Wednesday corresponds to 6th March* 1799, but on that day Māgha bahula amāvasya tithi lasted till evening according to Svami Kānu Pillay's Ephemeris. However the local pañchāṅgams (calendars) may have given the tithi as Phālguṇa śu. 1).†

With the above description of the war in the words of the Coorg Rāja we may compare the account of the war given by Mir Hussein Ali Khan Kirmani:—

“At this time news arrived that a body of English troops from Bombay commanded by General Stuart, bringing a very large convoy of stores and provisions' was advancing by the route of Koorg straight towards Seringaputtun. The Sultan, therefore, immediately with the whole of his troops and artillery, leaving some of his chief officers to make head against the enemy (General Harris) marched off to attack that body, (Battle of Sedaseer) and in one day and two nights arrived in front of them and gave orders for the attack. The faithful Syud Ghuffar, who in bravery and loyalty had no equal, grappled with the enemy on one flank, while Hussein Ali Khan, the son of Nawab Kotbuddin Khan carried death and destruction among them on the other, raising the flames of war to the skies—the other Mir Miran, (General officers) also, in charging and defeating the enemy used their most strenuous endeavours, and with their swords, musketry, and artillery, put the infidels to flight:—and they giving way to the necessities of the time, and having no power to withstand the shock of the Sultan's blood-drinking lions, leaving part of their baggage behind them, slunk into the jungle, and occupying its outlets remained there. The troops of the Sultan, however, still followed them, and vigorously attacking them again, strained every nerve to rout and destroy them:—at this critical period Muhammad Ruza, Mir Miran, having by much entreaty obtained from the presence leave to charge proceeded with his division like a raging lion towards the enemy, and stretching forth the arm of valour, it went near that the whole of the enemy's army was cut up and destroyed. The ambush of fate, however, having girded their loins to accomplish the defeat of the Mussulmans, a musket shot from the enemy accidentally struck the head of Muhammad Ruza, and he fell mortally wounded. His victorious soldiers took up his corpse and carried it to the Sultan, who directed it to be forwarded to the capital, while he occupied himself in the defeat and dispersion of this force:—when spies brought intelligence that the Bombay army had retired from further opposition, and had marched by the route of the Jungul to Kalicote.”—*Translated by Col. W. MILLS*, p. 259.

The date of the battle fought at Siddhesvara is also given as the 6th March 1799 A.D. in a letter of the Coorg Raja to James Stevens.—*Mysore and Coorg*, Vol. III, LEWIS RICE, p. 129.

† “The first impression on the Sultan's mind, was to renew the attack on the ensuing day, with augmented numbers, but in the meanwhile General Stuart had changed all his dispositions. The chief object for which this advanced post had been occupied, must necessarily cease to exist, during the presence in its front of the Sultan's main army; and the security of the abundant depot of provisions in the rear, accessible by other routes, rendered necessary a new and more concentrated disposition of the troops: and the evacuation of the post of Sedaseer, afforded to the Sultan the faint colour of describing as a victory what every officer in his army felt to be an ignominious repulse. ‘Having (in the language of the Raja of Coorg) brought disgrace upon himself, he employed all his art and knowledge to recover his lost reputation: and having in this manner considered for five days, but not having taken up resolution to attack the Bombay army again, he marched on the 6th (the 11th of March) to Seringapatam: and thence, with no favourable anticipations to oppose the progress from the east, of the more formidable army of General Harris.’—WILKS' *History of Mysoor*, Vol. II, pp. 347-8.

We next learn of the negotiations between the above British officers and the Coorg agents. The British officers stated at Siddhēsvar that war had begun between them and Tipu Sultan and in order to harass him it was necessary that the Coorg troops also should attack his army. But the Coorg chiefs stated that the English had guarded the road from Seringapatam to Coorg through Sidāpur, but there were other roads to Coorg and Tipu might harass them in various ways if they went to war against him. They also had to perform heavy duties to assist the English by guarding their boundaries against attacks by the enemy, provide supplies to the Bombay army at their camp and provide camp bazaars therein, bring grain from below the ghauts on two to three thousand bullocks, provide fodder for the military cattle, erect thatched huts for the preservation of the supplies of grain, look after the cattle, guard against the rumoured attack of the Kōṭe chief (Kōṭe Arasu) as an ally of Tipu* invading through Calicut and of the Manjarābād chief Krishṇappa Nāyak. Thus saying, the Coorgs declined to take part in a direct campaign against Tipu.

But in a few days a Brāhman named Sūrayya (who later became Amil of Arkalgūd) who wanted to win the good graces of Tippu is stated (in the manuscript) to have attacked the villages belonging to Coorg named Torenur, Hebale and Sirangala with the help of the men from Arkalgūd, Basavāpaṭṇa and Koṇanūr in Tipu's territories and plundered the villages, burnt the houses, killed the ryots by tying their hands and feet and throwing them into the river Kāveri, and carried away women and children. The Coorg chief complained of this to the English officers, General Stuart, Hartley, Baden, and Captain Mahoney, the English Agent. The English retorted by saying that as war had actually broken out with Tipu and the Coorgs refused to go to war with and harass Tipu they had to suffer therefor and that they should at least strive to harass him thereafter. The Coorgs reluctantly had to agree to these words coming from three English officers and after providing for the garrisoning of the territory and helping the English with supplies of grain, etc., they sent a part of their army under Karaṇika Subbaiya to attack Sadri Mir Muhammad Khan, an officer commanding Kodevāla Taluk and another division under Īsvaraiya to attack Heggadādēvankōṭe Taluk. Of these Īsvaraiya's troops lost some men and met the English troops at Karaḍigode and told them that they got no booty as the villagers had run away with their cattle, etc., after hearing of the battle of Siddhēsvar.

* "Instigated by Tippu, and incited by the prospect of plunder, a body of Nairs was to invade Coorg as soon as the army proceeded to the eastward. To repel such an attack, and to secure the rear, especially the hospital which was erected at Virarajendrapet for the sick of the Bombay army whom General Stuart left in Coorg when he marched against Seringapatam. Vira Raja, who had offered to accompany the English army into Mysore, was politely requested to stay behind with his Coorgs, who were rather troublesome auxiliaries to a regular army."—*Mysore and Coorg*. Vol. III, p. 124.

In the meanwhile General Lvayin Saheb(?) went to Periyāpaṭṭaṇa and Tipu's troops cut off the contact of English troops from Bombay with those of General Lvayin at Periyāpaṭṭaṇa. The Coorg troops were with great difficulty rescued and taken to the camp of the Bombay army. General Stuart felt glad to find that the Coorgs were saved and ordered them to transport the camp equipage of the English with the guns to Alabattapaṭṭaṇa (?). The Coorgs accordingly transferred all the guns from Keraḍigode to Sidēśvarana-gadige. But General Stuart however said there was no need for these guns, etc., in their army and ordered that they should be taken back to Siddāpur and carefully guarded until the arrival of the English troops within the next 10 or 15 days in their midst to carry away the supplies. The Coorgs obeyed this order, went to Periyāpaṭṭaṇa and after supplying a load of rice, etc., on 2,000 bullocks of theirs to the Bombay army at Periyāpaṭṭaṇa returned to their territory at Vīrarājendrapet and took charge of the sick, cattle, etc. belonging to the English army left behind and tended them carefully at Vīrarājendrapet. They also transported their guns to Siddāpur and they were collecting grain, etc., for supplies to the English troops on their return.

But the Coorgs could not live in peace.* The ryots of the villages Torenūr, Hebbale, Sirangala, etc., who had been plundered by their neighbours of Koṇanūr, Arkalgūd and Basavāpaṭṇa Taluks complained that they should be compensated for their wrongs. The Coorgs hence sent a small army division under Īśvaraiya to those villages and engaged in the collection of supplies went to Maḍakēri from Vīrarājendrapet. Īśvaraiya marched upon Arkalgūd, but the people of the Basavāpaṭṇa fort fired upon his troops and fought with them. Hence Īśvaraiya was in danger, but with some difficulty he stormed the fort of Basavāpaṭṇa and plundered the fort and carried some women and children thereof to Coorg as reprisals for similar act done by the people of that village. Later the inhabitants made a *cowl* or treaty with them and he did them no further damage but remained in their midst.

The other Coorg army sent under Karaṇika Subbaiya to Koḍeyāla Taluk encountered opposition from the Māpillas of Kumbala Taluk. Some looting was done. But seeing that Koḍeyāla Taluk would belong to the English ultimately the Coorg army did not give them much trouble. But the garrison of Belarikōṭe fought with the Coorgs and the fort was taken by the latter. Similarly the Coorgs encountered opposition at Koḍiyāla. They however overcame this opposition and occupied the territory up to Bārūkūr and Bāgvāḍi and garrisoned it. But at Vīragamba the Mapillas rising in rebellion under their leader Sadri surrounded the Coorgs with their

* “ While Seringapatam was besieged, Vira Raja sent an expedition of Coorgs, under Subbaiya and Bopu, in to the Tulu country, the greater part of which was wrested from the Mussalmans and plundered in the Coorg style. His efforts in Mysore were not less vigorous or less successful. Baswapaṭna, Arkalgudu and other smaller towns were captured, and the Coorgs indulged themselves in the full gratification of every military appetite.”—*Mysore and Coorg*, Vol. III, p. 125.

men numbering three to four thousand. The Coorgs in self-defence fell on them and killed four to five hundred of the enemies; the rest of the Mapillas ran away. They took prisoner a sardar named Koshatri Kṛishṇarāv and sent him to their chief who took him to Captain Mahoney. Some plunder was obtained in this campaign. Similarly Ali Saba of Dantavara fought with the Coorgs and was defeated and some looting is said to have taken place. So also at Udyavara where the Māpillas under Sadri with the help of some Karnāṭakas, Mir Hamid Ali's 500 soldiers, and the Nairs of Munaru Kol, fell upon the Coorgs and taking refuge in a mosque fired shots at the Coorgs killing fifty to sixty of their people. Then the Coorgs set fire to the mosque, killed 700 to 800 of their enemy and drove away Sadri. Some looting was done here also. But elsewhere the Coorgs did no damage to the enemy's country but giving '*cowls*' to the people, garrisoned all the territory with Mangalore, Koḍeyāla, Bārakūr, Bāgvāḍe and Hosangaḍi as boundaries and protected the territories against damages from Tipu's men.

Meanwhile the Coorg chief remained at Maḍakeri. Suddenly he found that news from the English armies was not received for 8 days from Chaitra bahuḷa 30, Saturday. The people of Tipu's territories spread rumours that Tipu sent his family, treasure, etc., to Banchanakalludurga (Chitaldrug) after setting fire to the magazine of gun-powder at Seringapatam when that fort was occupied by the English and thus causing them great damage. The Coorgs felt very sad at this news. But a week later, namely, on Saturday the 7th lunar day of the bright half of Vaiśākha, a letter was received from Captain Mahoney announcing the death of Tipu and the conquest of his territories by the English and the return of the English troops of the Bombay contingent from Seringapatam. The chief was asked to go immediately to Vīrarājendrapet which he did on the next Monday.

Captain Mahoney informed the Coorg chief that 10 days before, namely, on Chaitra ba 30 Saturday (4-5-1799 A.D.) the English took Seringapatam after laying siege to it and that its territories were in the occupation of the English. The chief was instructed to stop all hostilities and make over all the territory newly conquered to the Government of the East India Company. He was also informed that a British engineer named Hamilton would arrive soon and fix the boundaries of the Coorg and British territories. The chief however complained that if he suddenly removed the garrisons stationed in Tipu's territories there would be anarchy in the district and wicked people who were partisans of Tipu might cause much disturbance and harm to Coorg. To this Captain Mahoney replied that the Coorgs might retain their control over the conquered territories until the arrival of the Bombay regiments, which would take place early and that after their arrival the Coorg chief was to take instructions from the General of the Bombay army regarding the future treatment of the territories.

Accordingly the Coorg chief sent instructions to stop all fighting or plundering

to Īṣvaraiya and other officers stationed at Basavāpaṭṇa, Mangalūr, Bārakūr, etc. The letters containing his instructions took 2 to 7 days to reach his garrisons and officers. Īṣvaraiya replied that beyond some damage including looting while taking the fort of Basavāpaṭṇa he did not cause any trouble to Tipu's territories and he promised to prevent any looting by his men. Similarly all the officers of Coorg reported that they did no looting after the receipt of instructions from their chief.

After this, General Stuart and Major-General Hartley came to Coorg and thanked the chief for his services in the war and they went to Cannanore. The chief helped the transport of the stores, supplies, etc., of the army from Coorg to Cannanore. He was advised regarding his garrisons in British territories, etc., to refer to Colonel Wiseman who was going shortly to Mangalore Taluk. General Stuart left for England after once again thanking the Coorg chief. General Wiseman shortly arrived in Mangalore Taluk and Karaṇika Subbaiya made over the places conquered by him to that officer and returned with his men to Coorg.

But there was some difficulty with regard to the Coorg general Īṣvaraiya. Some Brahmans who had been formerly in the employ of Tipu went to him, presented some flags which they said they had brought from the British and asked Īṣvaraiya to leave the country and go to Coorg territories as he had no business to remain in their territory and as the Taluk belonged to them (Mysore State). Īṣvaraiya complained to his chief who ordered him to leave the Mysore territories out of respect for the British flag and return to Coorg, the boundaries of which would be shortly settled by Mr. Hamilton.* Īṣvaraiya carried out the above order and returned to Coorg to look after the State lands therein.

The rest of the manuscript contains a resume of the events recited above from the time Tipu arrived in Siddhēśvarana Gaddige to the time that Captain Mahoney ordered the cessation of hostilities on Vaiśākha śu 10 Monday. The chief of Coorg pleads that the people of Coorg would only be responsible for any encroachments on their neighbour's territories or plunder in those territories after the receipt of instructions from Captain Mahoney and issue of the same to Coorg garrison officers. The Coorg people never went against the *tahnāma* or treaty entered into by them with General Abercrombie at Tellicherry requiring that the Coorg chief should allow the passage of British troops through his kingdom and give them every possible help. The British generals, officers, General Stuart, Captain Mahoney, etc., were all aware, says the Coorg chief, that the Coorgs never transgressed the terms of the treaty

* "On the 23rd May General Harris, the Commander-in-Chief, sent a letter of thanks to Vira Raja, accompanied by a present of one of Tipu's own horses, one of his palkis and one of his howdas. The promise was also given that the country of Coorg would be restored to the Raja." —*Ibid.*, 125.

entered into with the British or the orders issued from time to time by the British officers.*

Regarding the Mysore boundary complaints, the chief's explanation in the manuscript is to the effect that the people living in the Mysore State near the Coorg boundaries were always the enemies of the Coorg citizens even in the time of Tipu Sultan. They were always making false complaints to Tipu through Pūrṇaiya† against the Coorgs. Tipu however was afraid of the English interfering on behalf of the Coorg citizens and used to hold perfunctory inquiries into these complaints and report to the English. Now that Pūrṇaiya was the 'sarvādhikāri' of Mysore, he was causing great trouble to Coorg. He also disliked the Coorg chief for his support of the English and hostilities against Tipu. But the Coorg government relied on their faith in God (Mahadēva) and trust in the British Government dedicating to their service all their kingdom, children, servants, etc. The ryots in the neighbouring taluks of Mysore (which originally belonged to Tipu) were enemies of Coorg and had demanded compensation for the alleged wrongs done to them.

The demands made by Pūrṇaiya and his men from the Coorg chief for restitution for the losses incurred by his people from the depredations of the Coorgs were:‡ Women 67; men 34; little children 11; cows 1,383; bullocks 834; buffaloes 574; clothes 121 pieces; cash Kantiroy varahas 729; trinkets, silver and gold 82; silver bangles 36; coloured bead necklaces 23; silver chains 63; gold ear-rings 54; bronze plates for dinner 215; pots (tambige-tāli) 93; guns 67; ear ornaments called muru 6; horses 6; goats 155; swords 115; Kodaga-gatti swords 126; battle-axes (kuradi kodli) 116; bronze plates big 5; iron chains 7; cloth bundles 72. All these were said to have been taken away by the Coorgs while looting the Mysore territories and had to be returned by the Coorg chief without delay as per list enclosed.

To this the Coorg chief's answer was as follows:—None of these things mentioned in the list sent to him had been brought by his people to him. More than

A certificate, dated the 12th October 1799 which was given by Capt. Mahoney was as follows:—

- (1) The Raja has exerted himself to the utmost in the service of the Company.
- (2) He has collected large supplies of rice and forwarded them to Seringapatam, thus saving the troops from famine.
- (3) He has furnished 1,000 coolies to the army, and 2,000 men for the conveyance of the ammunition to Seringapatam, without receiving remuneration.
- (4) He has furnished the Bombay army with more than 3,000 bullocks, 5 elephants, 3,000 sheep and 40,000 batties of rice.
- (5) For all this trouble and expense he has accepted of no payment or reward.
- (6) The Raja's conduct has afforded great satisfaction to the men and officers of the Bombay army many of whom have experienced his friendship.

—*Mysore and Coorg*, Vol. III. LEWIS RICE, page 130.

† See note 4 above.

‡ Cf. the list sent by Col. Clouse—Note 1 above.

the regular soldiers of Coorg who fought with their guns the people who effected greater plunder in the Mysore territories were a regular set of plunderers who had no connection with the army but who followed in its wake. They might have obtained some clothes and metallic vessels. It is not known whether they also laid hands upon some silver and gold. Any way they said that they never knew anything about 700 varahas. They only brought a few bullocks, goats and sheep which the Coorg chief made over to the English Government. Regarding the women brought to Coorg, the Coorg chief said that on his instituting inquiries among his people, it was learnt that previously Tipu Sultan had caused 64,000 Coorgs to go to Seringapatam with their families by making them false promises and had imprisoned them there. After some time, only some men escaped and went to Coorg. Tipu Sultan thereupon gave away the women and children to his own followers and killed several of the Coorgs. He also castrated the male children. Even recently a Brāhman named Sūraya of Arkalgūd had made incursions with the help of the villagers of Basavāpaṭṇa into the villages Torenūr, Hebbale, Sirangala of Coorg and plundered the property of the ryots of the villages and carried away their women and children. On seeing this, the Coorgs complained to the English and the English had told them that they might also loot in the enemy's territories and carry away what they could. Hence acting on this instruction, the Coorgs laid siege to Basavāpaṭṇa and in the fight which ensued several people died on both sides. The Coorgs who were victorious carried from there 50 to 60 women to Coorg. Of these, some had run away without the knowledge of the chief of Coorg, some were married with the chief's permission, some had died. Now the Coorgs could not send back the rest of the women as their women had been carried away by Tipu in large numbers and they had married many of these women and were living with them. The Coorgs complained that they could not now live without them. The Coorg chief could not force them to part with the women and would leave the matter to the good sense of the British who were the masters.

The Coorg Chief also stated that the Coorgs were ready to pay any sum that may be adjudged reasonably and would serve the British East India Company. Hence he pleaded that the English might take pity on the Coorgs, institute careful inquiries in the neighbouring taluks and only levy such sums from them as would be considered just and fair. The Coorgs were under great pecuniary difficulties and felt it difficult to pay up money to the English according to the demand made.* They had helped General Robert Abercrombie when he came with the Bombay army. They had also

* With this we may compare what the Raja said to James Stevens in a letter: "If I am desired to pay, the question is whence to take the money? What my ancestors and myself accumulated, was spent when I twice faithfully supported the Bombay army. What after the peace of 1792 I obtained from my country, I annually made over to the Company. If anything remained, I expended it on the assistance to General Stuart. But in case I should have to pay according to this

paid the sums demanded from them to the English on the conclusion of peace with Tipu. What little money they had saved out of their earnings and their ancestor's savings they had now spent in serving General Stuart of Bombay. Hence the Coorgs could not pay anything just then. But if 4 to 5 months' time was given, they would try to pay up the amount that was considered reasonable. The Coorg chief held bonds of Bombay Government for one lakh of rupees which he had deposited with them. The Coorgs would also go to their friends in the Bombay army and explain to them their difficulties and beg them holding their cheeks (gallahididu bēdikondare) for a loan of the money demanded. This amount they would repay somehow or do service under the officers and pay up out of the salaries received. Thus the Coorgs prayed for a reasonable demand in money and five months' time to pay it up.

Next, the Coorgs were asked to return six horses which they had procured (from Mysore districts). But they had never received any such horses or had any one taken such horses to them. They were not available with them. But if however the English compelled them to render accounts for the same they would have to obey, though there were no horses with them of the description given. But there were four horses with them presented by the English officers,* namely General Harris, General Stuart, General Hartley, General Robert Abercrombie. If the English required they would return these four horses and procure two horses with great difficulty and expense if time was given.

Next, the English had sent word to the Coorgs that they would gratify their desire to see Seringapatam soon after the English army would encamp at Seringapatam.† But the Coorgs replied that they were never anxious to see Seringapatam. They had desired to see the officers in the army of the English and Mysore Governments. But now that a charge had been foisted on them that they had disobeyed the orders of the English and plundered the Mysore territories, they felt no eagerness to go to Seringapatam. Since Captain Mahoney had been the Vakil of the English Government with them and knew all the acts of the Coorgs, the Coorgs would be glad to meet the English officers at Seringapatam if they were to be conducted there by Captain Mahoney from Coorg.

Lastly, the Coorgs stated that they held numerous letters from various responsible British officers, Lord Cornwallis of Bengal, Robert Abercrombie, Sir

list, I must earnestly request, that as a compensation for my services, at least my honour remains intact. However, I am quite unable to pay. In Bombay I have one lakh of rupees deposited with the Company; this money I will send for and pay. If it does not suffice, I beg of you and the officers of the Bombay army to be my brothers. My honour is yours. If matters reach extremities I will come to you, and all the officers together will perhaps give me the rest of the sum and leave to me only my honour. What you do for me, I will certainly repay. If you cannot help me, I must turn elsewhere to save my honour."—*Mysore and Coorg*, Vol. III, pp. 129-30

See Note 12 above.

† Mentioned in the letter addressed by Col. Close to the Raja. See Note 1 above.

John Shore, Lord Mornington, Dunkin, General Harris, General Stuart, General Hartley, Malevar Commission Sahib (?). Also numerous letters from native rulers had been received in Coorg showing the great respect in which the Coorg chief had been held. But the letter received from the English now lacks in respect since it did not bear the signature of the officer who issued it and it was difficult to say whether it was not a mere creation of the *munshi* who wrote it. The great ambition of the Coorgs in serving the East India Company so long lay in their ardent desire that the Company's territories and wealth might increase daily, their flags might fly every where, the Coorgs might become friends of the English officers and hunt with them and remain under their protection, that the Coorgs might receive greater honour at the hands of the English and might live in peace and happiness on earth.* It is with this hope that the Coorgs helped the English even at the cost of their lives and they were glad to see with their eyes the defeat of their enemy and the occupation of his territories by the English. It was only natural for the Coorgs to hope that the English would treat them with great respect. It was well known to all the English officers in Hindustan how the Coorgs served the English cause to win their respect and regard. But now on account of the trouble caused by the Mysore taluk people the Coorgs did not feel happy even to live. They had sent Karanika Subbaiya to represent their cause. He would explain the matter orally and there would also be detailed account given in this paper. The Coorgs prayed that the English authorities would carefully examine all these and send a reply about the services to be rendered by the Coorgs.†

* The same hope is expressed in Note 5 above.

† "In 1804, Capt. Mahoney arrived at Mercara with a letter from the Governor-General, informing Vira Raja that six maganis of the province of Canara would be transferred to him by Mr. Ravenshaw, the Collector of Mangalore, in return for the supplies he had furnished, and the services he had rendered to the British Government during the late wars. The districts thus added to Coorg on the western frontier yielded 24,897 pagodas.

"In the same year, at the suggestion of Major Mark Wilks, then Acting Resident at the Mysore Durbar, the boundary between Coorg and Mysore on the Subrahmanya side was finally adjusted by Mr. Peile and Major Mackenzie, to the Raja's entire satisfaction: 190 stones were ordered to be erected, with the Company's mark on the top, that of Mysore on one side and that of Coorg on the other."—*Mysore and Coorg*, Vol. III, p. 131.

PART VI—NEW INSCRIPTIONS FOR THE YEAR 1941.

BANGALORE DISTRICT.

HOSKOTE TALUK.

1

Sāliggāme grant of the Ganga king Konguṇi Muttarasa (Durvinita) dated in the 39th regnal year, in the possession of Nanjunḍāchārya of Koṇḍrahaḷli in the hōbli of Nandagudi.

4 plates ; old Kannaḍa characters ; Sanskrit language ; Elephant seal and ring.

Size 8"×2".

ಬೆಂಗಳೂರು ದಿಸ್ತ್ರಿಕ್ಟು.

ಬೆಂಗಳೂರು ದಿಸ್ತ್ರಿಕ್ಟು ಹೊಸಕೋಟೆ ತಾಲ್ಲೂಕು ನಂದಗುಡಿ ಹೋಬಳಿ ಕೊಂಡ್ರಹಳ್ಳಿ ನಂಜುಂಡಾಚಾರ್ಯರಿಂದ ಹಾಜರ್ಮಾಡ
ಲ್ಪಟ್ಟ ತಾಮ್ರಶಾಸನ.

4 ಹಲಗೆಗಳು ; ಕನ್ನಡ ಅಕ್ಷರ ; ಸಂಸ್ಕೃತ ಭಾಷೆ ; ಅನೆಯ ಮೊಹರು.

I A—

1. ಸ್ವಸ್ತಿಚಿಹ್ನಮ್ಭಗವತಾ ಗತ ಘನ ಗಗನಾಭೇನ ಪದ್ಮನಾಭೇನ ಶ್ರೀಮಜ್ಜಾಹ್ನವೇಯ
2. ಕುಲಾಮಲ ವೈರಾಮಾವಭಾಸನ ಭಾಸ್ವರಸ್ಯ ಸ್ವಬಾಳ್ಕೈಕಪ್ರಹಾರ ಖಣ್ಡಿತಮಹಾ
3. ಶಿರಾಸ್ಥಮ್ಬ ಲಬ್ಧಬಲ ಪರಾಕ್ರಮ ಯಶಸಃ ದಾರುಣಾರಿಗಣ ವಿದಾರಣರಣೋ
4. ಪಲಬ್ಧ ಪ್ರಣವಿಭೂಷಣ ವಿಭೂಷಿತಸ್ಯ ಕಾಣ್ವಾಯನನ ಗೋತ್ರಸ್ಯ ಶ್ರೀಮತ್ಕೊಪ್ಪಣ
5. ವರ್ಮಧರ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪಿತುರನ್ವಾಗತ ಗುಣಯುಕ್ತಸ್ಯ ವಿದ್ಯಾ

I B—

6. ವಿನಯ ವಿಹಿತವೃತ್ತಸ್ಯ ಸಮ್ಯಕ್ಪಜಾಪಾಲನ ಮಾತ್ರಾಧಿಗತ ರಾಜ್ಯಾಭಿಷೇಕಸ್ಯ ನಾನಾ
7. ಶಾಸ್ತ್ರಾರ್ಥ ಸದ್ಭಾವಾದಿಗಮ ಪ್ರಣತಮತಿ ವಿಶೇಷಸ್ಯ ವಿದ್ವತ್ಕಾಂಕ್ಷಾನ ನಿಕಷೋಪ
8. ಲ ಭೂತಸ್ಯ ವಿಶೇಷತೋಷ್ಯ ಅನವಿಶೇಷಸ್ಯ ನೀತಿಶಾಸ್ತ್ರಸ್ಯ ವಕ್ತ್ರಪ್ರಯೋಕ್ತ ಕುಶಲಸ್ಯ ಸು
9. ವಿಭಕ್ತ ಭೃತ್ಯಜನಸ್ಯ ದತ್ತಕನೂತ್ರ ವೃತ್ತೈಹೃಣೀತು ಶ್ರೀಮದ್ಮಾಧವ ಮಹಾಧಿರಾಜಸ್ಯಪುತ್ರಸ್ಯ
10. ಪಿತೃ ಪೈತಾಮಹಾಗುಣಯುಕ್ತಸ್ಯ ಅನೇಕ ಚತುರ್ಧಸ್ತ ಯುದ್ಧಾವಾಪ್ತ ಚತುರುದಧಿಸಲಿಲಾನ್ವಾ

II A—

11. ದಿತ ಯಶಸಃ ಸಮದದ್ವಿರತ ತುರಗಾರೋಹಣಾತಿಶಯೋತ್ಪನ್ನತೇಜಸೋ ಧನುರಭಯೋಗನ
12. ಮ್ವಾದಿತ ಸಮ್ವದ್ವಿಶೇಷಸ್ಯ ಶ್ರೀಮದ್ಧರಿವರ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಗುರುಗೋಬ್ರಾಹ್ಮಣಪೂಜಕ
13. ಸ್ಯ ನಾರಾಯಣ ಚರಣಾನುಧ್ಯಾತಸ್ಯ ಶ್ರೀಮದ್ವಿಷ್ಣುಗೋಪ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯತೃಯಮ್ಬ
14. ಕ ಚರಣಾಮ್ಬೋರಹ ರಜ ಪವಿತ್ರೀಕೃತೋತ್ತಮಾಂಗಸ್ಯ ವ್ಯಾಯಾಮೋತ್ಪತ್ತಿಪೀನ ಭುಜದ್ವಯಸ್ಯ
ಕ್ಷುಕ್ಷಾಮೋ
15. ಪೃ ಪಿತೃತಾತನ ಪ್ರೀತಿಕರ ನಿಶಿತಧಾರಾಸೇಃ ಕಲಿಯುಗ ಬಲ ಪಞ್ಚಾವಸುನ್ನ ಧರ್ಮವೈಷೋದ್ಧರಣ ನಿ

II B—

16. ತ್ಯ ಸನ್ನದ್ಧಸ್ಯ ಶ್ರೀಮಾದ್ಭಾವ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯಾವಿಚ್ಛಿನ್ನಾತ್ಸಮೇಧಾವಭೃತಾಭಿಷಿಕ್ತ ಶ್ರೀ
17. ಮದ್ಯದಮ್ಬ ಕುಲಗಗನ[ಗ]ಭಸ್ತಿಮಾಲನಃ ಶ್ರೀಮದ್ವ್ಯಷ್ಣವರ್ಮ ಮಹಾಧಿ[ರಾ]ಜ ಪೃಯ
ಭಾಗಿನೇಯಸ್ಯ ಜನನೀದೇ
18. ವತಾಙ್ಕ ಪರಿಯುಕ್ತ ಏವಾಧಿಗತ ರಾಜ್ಯಾಭಿಷೇಕಸ್ಯ ವಿಜೃಂಭಮಾಣ ಶಕ್ತಿತ್ರಯಸ್ಯ ಪರಸ್ಪರಾ
19. ನವಮದ್ವೇನೋಪಭೂಜ್ಯಮಾನಸ್ಯ ಅಸಭ್ರಮಾದನಮಿತ ಸಮಸ್ತಸಾಮನ್ತ ಮಣ್ಣಲಸ್ಯ ನಿರಂತರ ಪ್ರೇ
20. ಮ ಬಹುಮಾನಾನುರಕ್ತ ಪ್ರಕೃತಿವರ್ಗಸ್ಯ ವಿದ್ಯಾವಿನಯಾತಿಶಯ ಪರಿಪೂತಾನ್ತರಾತ್ಮನ
ಕಾರ್ತೃಯುಗಿನಾ ರಾ

III A—

21. ಜ ಚರಿತಾವಲಮ್ಬಿನಂ ಅನೇಕ ಸಮರ ವಿಜಯೋಪಾರ್ಜಿತ ವಿಪುಲಯಶಃ ಕ್ಷೀರೋದೈಕಾಣ್ಣವೀಕೃತ
22. ಭುವನತ್ರಯಸ್ಯ ನಿರವಗ್ರಹಪ್ರಾಧಾನಶಾರ್ಯಸ್ಯ ಅವಿಷ್ಣುಪರಾಕ್ರಮಕ್ರಾಂತಪೃತಿರಾಜಮಸ್ತಕಾ
23. ಪ್ವಿತ ಪ್ರತಿಹತ ಶಾಸನಸ್ಯ ವಿದ್ವತ್ಪ್ರಥಮಗಣ್ಯಸ್ಯ ಶ್ರೀಮತ್ಕೊಬ್ಬಣಿ ಮಹಾಧಿರಾಜಸ್ಯಾ ವಿನೀ
24. ತನಾಮ್ನ[ಃ]ಪುತ್ರೇಣ ಪುನ್ನಾಟರಾ [ಜ] ಸ್ಯನ್ನದವರ್ಮಪ್ರಯಪುತ್ರಿಕಾ ಜನ್ಮನಾ ಸ್ವಗುರು[ಗು]
ಣಾನುಗಾಮಿನಾ ಪಿತ್ರಾಪರಸು
25. ತ ಸಮಾವರ್ಜಿತಯಾ ಸ್ವಯಮುಭಿ ಪ್ರೀತ್ಯಾಲಿಂಗಿತವಿಪುಲ ವಕ್ಷಸ್ಥಲೇನ ವೃಜೃಮ್ಭಮಾಣಶಕ್ತಿತ್ರಯೋಪ

III B—

26. ನಮಿತ ಸಮಸ್ತ ಸಾಮನ್ತ ಮಣ್ಣಲೇನ ಅನ್ದರಿಯ ಆಲತೂರ ಪೊರುಳುಯೆ ಪೆನ್ನಗರಾದ್ಯ
ನೇಕ ಸಮರ ಮು
27. ಏವಮಾಹೂತ ಪ್ರಹತತೂರ ಪುರುಷು ಪಶುಪಹಾರ ವಿಘನ ವಿಹ್ನೀಕೃತಾಗ್ನಿಮುಖೇನ
ಶ್ರೀಮತ್ಕೊಬ್ಬಣಿವ್ಯ
28. ದ್ಧರಾಜೇನ ದುಷ್ಪೀನೀತನಾಮತೇಯೇನ ಸಮಸ್ತ ಪಾಣ್ಣಾಟ ಪುನ್ನಾಟಾಧಿ ಪತೀನಾ ವೈ[ವ]ಸ್ವತೇನ
ಮನುನಾ ವರ್ಣಾಶ್ರ
29. ಮುಭಿಕ್ಷಣಾ ದಕ್ಷಿಣಾನ್ದಿಶಮುಭಿಗೋಪುಂ ಪರಿಯಾಪ್ನವತಾ ಪ್ರಾತಿಜನಿನೇನ ಸುಪ್ರಜನಾ ಆತ್ಮನ
ಪ್ರವರ್ಧ ವಿಜಯೈಶ್ಚ
30. ಯ್ಯೋಕಾನ್ ಚತ್ವಾರಿಂಶತ್ತಮೇ ವಿಜಯಸಂವತ್ಸರೇ ಪ್ರವರ್ತಮಾನೇ ಕಾರ್ತಿಕೇಮಾಸೇ ಶುಕ್ಲ ಪಕ್ಷೆ
ಪುಣ್ಯಾಯಾಂ ಸ್ತಿಥೌ ಶತಭಿಷ

IV A—

31. ಜ ನಕ್ಷತ್ರ ಸ್ಯನ್ತಿಶ್ರೀ ಕೊಬ್ಬಣಿ ಮುತ್ರರಸಕೃಷ್ಣಾತ್ರೇಯ ತ್ವೃತ್ತಿಯ ಚರಣ
32. ಭೂತಶರ್ಮಗ್ಗೇ ಶಾಲಿಗ್ಗಾಮೇ ಸರ್ವ ಪರಿಯಾರ ಪರಿಗ್ರಹ ದಿನ್ತಪಾಣಿ
33. ಗ್ರಹಾಂ ಕೆಯ್ದು ಕೊಟ್ಟಾರ್ಪಣ ಮುತ್ರರಸರು ಶೀಯವಲ್ಲವರಸರುಂ ಚ
34. ಗುರೆಯರುಂ ಮಣಿಯರುನ್ನಂದ್ಯಾಲರುಂ ಶೀಮ್ಬಾಲರುಂ ಚಾತುರ್ವೈದ್ಯಮು ಮುಖಿಯೆ
35. ಪೆತ್ತಾ ಎಲ್ಲಾ ಸಾಮನ್ತರುಮತ್ತಾಣಿಲುಂ ಸಾಕ್ಷಿ ಚಾಟೂರುಂ ಪೆಮ್ಮಾಣೂರುಂ ನಮೀಪಮ್

IV B—

36. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತಿ ವಸುನ್ಧರಾಂ ಪಪ್ಪಿಂ ವಪ ಸಹ
37. ಸ್ರಾಣಿ ಘೋರೇ ತಮಸಿ ವರ್ತತಃ ಬ್ರಹ್ಮಸ್ವಂ ವಿಷಂ ಘೋರಂ ನ ವಿಷಂ ವಿಷಮು
38. ಚೈತ ವಿಷಮೇಕಾಕಿನಂ ಹಿನ್ತಿ ಬ್ರಹ್ಮಸ್ವಂ ಪುತ್ರಪೌ

[illegible]

39. ತ್ರಿಕಮ್ ಅದ್ವಿರ್ಧ್ವತ್ತ್ವಂ ತ್ರಿಭೃರ್ಧ್ವಕ್ತಾ ಸಭ್ಯಶ್ಚ ಪರಿಪಾಲ
40. ತಮ್ ಏತಾನಿ ನನಿವರ್ತ್ತನ್ತೆ ಪೂರ್ವ್ಯರಾಜ ಕೃತಾನಿ ಚ

I A—

1. ಸ್ವಸ್ತಿ ಜಿತಮಗವತಾ ಗತಧನಗಗನಾಭೇನ ಪದ್ಮನಾಭೇನ ಶ್ರೀಮಜ್ಜಾಹ್ವೇಯ
2. ಕುಲಾಮಲ ವ್ಯೋಮಾವಭಾಸನ ಭಾಸ್ಕರಸ್ಯ ಸ್ವಖಾಲ್ಗೈಕ ಪ್ರಹಾರ ಖಣ್ಡಿತಮಹಾ
3. ಶಿಲಾಸ್ಥಮ್ಬ ಲಬ್ಧಬಲ ಪರಾಕ್ರಮಯಶಸಃ ದಾರುಣಾರಿಗಣ ವಿದಾರಣರಣೋ
4. ಪಲಬ್ಧವ್ರಣವಿಭೂಷಣ ವಿಭೂಷಿತಸ್ಯ ಕಾಣ್ವಾಯನಸಗೋತ್ರಸ್ಯ ಶ್ರೀಮತ್ಕೋಙ್ಕಣಿ
5. ವರ್ಮ ಧರ್ಮಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪಿತುರನ್ವಾಗತ ಗುಣಯುಕ್ತಸ್ಯ ವಿद्या

I B—

6. ವಿನಯ ವಿಹಿತ ವೃತ್ತಸ್ಯ ಸಮ್ಯಕ್ಪ್ರಜಾಪಾಲನ ಮಾತ್ರಾಧಿಗತ ರಾಜ್ಯಾಭಿಷೇಕಸ್ಯ ನಾನಾ
7. ಶಾಸ್ತ್ರಾರ್ಥ ಸದ್ಭವಾದಿಗಮಪ್ರಣಿತಮತಿವಿಶೇಷಸ್ಯ ವಿವೃತ್ಕಾಶ್ಚನ ನಿಕೃಷೋಪ
8. ಲಭೂತಸ್ಯ ವಿಶೇಷತೋಪ್ಯ ಅನವಿಶೇಷಸ್ಯ ನೌತಿಶಾಸ್ತ್ರಸ್ಯ ಧಕ್ತು ಪ್ರಯೋಕ್ತ ಕುಶಲಸ್ಯ ಸು
9. ವಿಮಕ್ತ ಭೃತ್ಯಜನಸ್ಯ ದತ್ತಕಸುತ್ರವೃತ್ತೇಪ್ರಣತು ಶ್ರೀಮದ್ವಾಧವ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ
10. ಪಿತೃ ಪೈತಾಮಹಾಗುಣಯುಕ್ತಸ್ಯ ಅನೇಕ ಚತುರ್ದಂತಯುಧಾಪಾಪ ಚತುರ್ದಾಧಿ ಸಲಿಲಾಸ್ವಾ

II A—

11. ದಿತ ಯಶಸಃ ಸಮದ್ವಿರತ ತುರಗಾರೋಹಣಾತಿಶಯೋತ್ಪನ್ನ ತೇಜಸಾ ಧನುರಭಿಯೋಗ ಸ
12. ಮ್ಪಾದಿತ ಸಂಪದ್ವಿಶೇಷಿಸ್ಯ ಶ್ರೀಮದ್ಧಿವಿರ್ಮಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಗುರುಗೋಬ್ರಾಹ್ಮಣಪೂಜಕ
13. ಸ್ಯ ನಾರಾಯಣಚರಣಾನುಧ್ಯಾತಸ್ಯ ಶ್ರೀಮದ್ವಿಷ್ಣುಗೋಪ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ತ್ಯಮ್ಬ
14. ಕ ಚರಣಾಮ್ಬೋರುಹ ರಜ ಪವಿತ್ರೀಕೃತೋತ್ತಮಾಙ್ಗಸ್ಯ ವ್ಯಾಯಾಮೋತ್ಪತ್ತಿಪಾನಭುಜದ್ವಯಸ್ಯ ಶ್ರುಕ್ಷಾಮೋ
15. ಷ್ಠ ಪಿಪಿಶಿತಾಶನ ಪ್ರೀತಿಕರ ನಿಶಿತಧಾರಾಸೇಃ ಕಲಿಯುಗವಲಪಙ್ಕಾವಸುನ್ಮ ಧರ್ಮವೃಷೋದ್ಧರಣ ನಿ

II B—

16. ತ್ಯ ಸನ್ನದ್ಧಸ್ಯ ಶ್ರೀಮದ್ವಾಧವ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯಾವಿಚ್ಛಿನ್ನಾಶ್ವಮೇಧಾವಭೃತಾಭಿಷಿಕ್ತ ಶ್ರೀ
17. ಮದ್ಕದಂಬಕುಲಗಗನ [ಗ] ಭಸ್ತಿಮಾಲಿನಃ ಶ್ರೀಮದ್ಕೃಷ್ಣವರ್ಮ ಮಹಾಧಿ[ರಾ]ಜ ಪೃಥ್ವಿಭಾಗಿನೇಯಸ್ಯ
ಜನನೀ ದೇ
18. ವತಾಙ್ಕುಪರಿಯಿಕ್ತ ಏವಾಧಿಗತರಾಜ್ಯಾಭಿಷೇಕಸ್ಯ ವಿಜೃಢ್ಮಣಾಣ ಶಕ್ತಿತ್ರಯಸ್ಯ ಪರಸ್ಪರಾ
19. ನವಮರ್ದನೋಪಭೂಜ್ಯಮಾನಸ್ಯ ಅಸಂಭ್ರಮಾದನಮಿತ ಸಮಸ್ತಸಾಮಂತಮಂಡಲಸ್ಯ ನಿರಂತರ ಪ್ರ
20. ಮ ಬಹುಮಾನಾನುರಕ್ತ ಪ್ರಕೃತಿವರ್ಗಸ್ಯ ವಿद्याವಿನಯಾತಿಶಯ ಪರಿಪೂತಾಂತರಾತ್ಮನಕಾರ್ತೃಯುಗಿನಾ ರಾ

III A—

21. ಜ ಚರಿತಾವಲಮ್ಬಿನಂ ಅನೇಕ ಸಮರ ವಿಜಯೋಪಾರ್ಜಿತ ವಿಪುಲಯಶಃ ಕ್ಷೀರೋದೈಕಾರ್ಣವೀಕೃತ
22. ಭುವನತ್ರಯಸ್ಯ ನಿರವಗ್ರಹಪ್ರಾಧಾನಶೌರ್ಯಸ್ಯ ಅವಿಪಹ್ಯ ಪರಾಕ್ರಮಕ್ರಾಂತ ಪೃತಿರಾಜಮಸ್ತಕಾ
23. ಪ್ಪಿತಪ್ರತಿಹತ ಶಾಸನಸ್ಯ ವಿವೃತಸುಪ್ರಥಮಗುಣಸ್ಯ ಶ್ರೀಮತ್ಕೋಙ್ಕಣಿಮಹಾಧಿರಾಜಸ್ಯಾ ವಿನೀ
24. ತ ನಾನ್ಮ [ಃ] ಪುತ್ರೇಣ ಪುನ್ರಾಟರಾ[ಜ]ಸ್ಕಂದವರ್ಮ ಪ್ರಯಪುತ್ರೀಕಾ ಜನ್ಮನಾ ಸ್ವಗುರು[ಗು]ಣಾನುಗಾಮಿನಾ
ಪಿತ್ರಾಪರಸು
25. ತ ಸಮಾವರ್ಜಿತಯಾ ಸ್ವಯಮಭಿಪ್ರೀತ್ಯಾಲಿಂಗಿತ ವಿಪುಲವಕ್ಷಸ್ಥಲೇನ ವೃಜೃಢ್ಮಣಾಣ ಶಕ್ತಿತ್ರಯಾಂ

III B—

26. ನಮಿತ ಸಮಸ್ತ ಸಾಮಂತಮಂಡಲೇನ ಅನ್ದರಿಯ ಆಲತುರ ಪೊರುಲರೆಯ ಪೆನ್ನೆಗರಾಯನೇಕ ಸಮರಮು
27. ಖಮಖಾಹುತಪ್ರಹತ ಶೂರಪುರುಷಪಶುಪಹಾರವಿಘಸವಿಹಸ್ತೀಕೃತಾನ್ನಿಮುಖೇನ ಶ್ರೀಮತ್ಕೋಙ್ಕಣಿ ವೃ
28. ಧರಾಜೇನ ದುರ್ವಾನೀತನಾಮತೇಯನ ಸಮಸ್ತ ಪಾಣ್ಣಾಟ ಪುನ್ರಾಟಾಧಿಪತೀನಾ ವೈ[ವ] ಸ್ವತೇನ ಮನುನಾ ವರ್ಣಾಶ್ರ

29. मभिक्षणा दक्षिणान्दिशिमभिगोमुंपारियामुवता प्रातिजनीनेन सुप्रजसा आत्मनप्रवर्द्धे
विजयैश्व
30. व्यैकान्नचत्वारिंशत्तमे विजयसंवत्सरे प्रवर्त्तमाने कार्तिकेमासे शुक्लपक्षे पुण्यायां स्तिथौ
शतभिष

IV A—

31. जनक्षत्रे स्वस्तिश्री कोङ्काणि मुत्तरसर्कृष्णात्रयत्तैत्रिय चरण
32. भूतशर्मर्गो शालिङ्गामे सर्व परियार परिग्रहदिन्तुपाणि
33. ग्रहणं केयदु कोट्टाप्यै र्भाण मुत्तरसरु शीयवल्लवरसहंटे
34. गुरेयहं मणियरुन्नद्यालहं शीम्बालहं चातुर्व्वैद्यमु मरिये
35. पेत्ता एल्ला सामन्तरु मत्ताणि उं साक्षि चाट्टहं पेम्मीणूहं समीपम्

IV B—

36. स्वदत्तां परदत्तां वा यां हरेति वसुन्धरां षष्टिं वप सह
37. स्त्राणि घोरे तमसि वर्त्ततः ब्रह्मस्वं विषं घोरे न विषं विषमु
38. च्यते विषमेकाकिनं हिन्ति ब्रह्मस्वं पुत्रपौ
39. त्रिकम् अद्भिर्दत्तां त्रिभुर्भुक्ता सभ्यश्च पारिपालि
40. तम् एतानि न निवर्त्तन्ते पूर्व्वराजकृतानिच

Transliteration.

I A—

1. svasti jitam bhagavatâ gata-ghana-gaganâbhêna Padmanâbhêna śrīmaj-
Jāhnavêya-
2. kulāmala-vyômâvabhāsana-bhāskarasya svakhālgāika-prahāra-khaṇḍita-mahā-
3. śilā-sthamba-labdha-bala-parākrama-yaśasaḥ dāruṇāri-gaṇa-vidāraṇa-raṇō-
4. palabdha-vraṇa-vibhūshaṇa-vibhūshitasya Kāṇvayana-sagôtrasya śrīmat-
Kōṅgaṇi-
5. varmma-dharmma-mahādhirājasya putrasya pitur anvāgata-guṇa-yuktasya
vidyā-

I B—

6. vinaya-vihita-vṛi(r)ttasya samyak-prajā-pālana-mātrādhigata-rājvābhishêka-
sya nânâ-
7. śāstrārththa-sadbhāvād[h]igama-praṇita-¹ mati-viśêshasya vidvat-kāñchana-
nikashôpa-
8. labhûtasya viśêshatôpy (a) anaviśêshasya ² nītiśāstrasya vakṛi-prayòkṛi-
kuśalasya su-
9. vibhakta-bhṛitya-janasya Dattaka-sûtra-vṛittêḥ praṇêtu śrīmad ³ Mādhava-
mahādhirājasya putrasya
10. pitri-paitāmahâ-guṇa-yuktasya anêka-chaturddanta-yuddhâvâpta-chatur-
udadhi-salilāsvâ-

1 Read praṇita.

2 Read anavaśêshasya.

3 Read śrīman.

II A—

11. dita-yaśasaḥ samada-dvirata¹ turagârôhaṇâti-śayôtpanna-têjasô dhanur-abhiyôga-sa-
12. mpâdita-sampad-viśêshisya² śrîmadd Harivarṇma-mahâdhirâjasya putrasya guru-gô-brâhmaṇa-pûjaka-
13. sya Nârâyana-charaṇânudhyâtasya śrîmad Viṣṇugôpa³ mahâdhirâjasya putrasya T[r]yayamta-
14. ka-charaṇâmbhôruha-raja [h]-pavitrikritôttamâṅgasya vyâyâmôtvṛitta⁴ pîna-bhuja-dvayasya kshu[t]kshâmô-
15. shṭha-piṣitâśana-pritikara-niṣita-dhârâsêḥ Kaliyuga-bala-pankâvasunna⁵ dharmma-vrîṣhôddharaṇa-ni-

II B—

16. tya-sannaddhasya śrîmâd⁶ Mâdhava-mahâdhirâjasya putrasyâvichehinnâ-śvamêdhâvabhṛitâbhisikta-śrî-
17. mad⁷ Kadamba-kula-gagana-[ga]bbastimâlinah śrîmad⁸ Kṛṣṇavarṇma-mahâdhi[râ]ja-priya⁹-bhâginêyasya janani-dê-
18. vatânka-pariyaṇka-êvâdhigata-râjyâbhisikêkasya vijri(r)mbhamâṇa-śaktitra-yasya parasparâ-
19. navamarddênôpabhûjyamânasya¹⁰ asa[m]bhramâd anamita¹¹ -samasta-sâmanta-maṇḍalasya nirantara-prê-
20. ma-bahumânânurakta-prakṛiti-varggasya vidyâ-vinayâtisaya-paripûtântarâtmana[h] Kârtt(h)a-yuginâ¹² râ-

III A—

21. ja-charitâvalambina(m)anêka-samara - vijayôpârjjita-vipula - yaśaḥ-kshirôdai-kârṇṇavikṛita-
22. bhuvana-trayasya niravagraha-prâdhâna-śauryasya avishahya-parâkrama-krânta-priti¹³-râja-mastakâ-
23. rppitapratihata¹⁴śâsanasya vidvatsu prathama-ganyasya śrîmat-Konkaṇi-mahâdhirâjasyâvinî-
24. ta nâmma[h] putrêṇa Punnâjarâ[ja] Skandavarṇma-praya¹⁵-putrikâ-janina-nâ sva-guru[gu]ṇânugâminâ pitrâ parasu-
25. ta-samâvarjjatayâ¹⁶ svayam abhiprîtyâlingita-vipula-vaksha-sthalêna vijrimbhamâṇa-śakti-trayôpa-

III B—

26. -namita-samasta-sâmanta-maṇḍalêna Andariya Âlattûra Poruḷareya Pernagarâdyanêka-samara-mu-

1 Read dvirada.

2 Read viśêshasya.

3 Read Viṣṇugôpa.

4 Read dvṛitta.

5 Read pankâvasanna.

6 Read śrîman-

7-8 Read śrîmat.

9 Read priya.

10 Read bhuja-mâna trivarga-śâsasya.

11 Read asambhramâvanamita.

12 Read yuginâ.

13 Read prati.

14 Read tâpratihata.

15 Read priya.

16 Read samâvarjjitayâ.

27. kha-makhâhûta- prahata-sûra - purushu¹-paśupahâra²-vighasa-vihastîkṛitâ-³
gnimukhêna śrīmat Kōṅgaṇivṛi-
28 ddharâjêna Duvvinîta-nâmatêyêna⁴ samasta-Pâṇṇâṭa-Punnâṭâdhipatinâ
Vai[va]svatêna⁵ Manunâ varṇnâśra-
29. mabbhikshaṇâ⁶ dakshipân-diśim⁷ abbigôptum pariyâpnuvatâ⁸ prâtijaninêna
su-prajasâ âtmana[h]pravaraddha[mâna] vijayaiśva-
30. ryyaêkâṇṇa⁹-chatvârimsattamê Vijaya-saṃvatsarê pravarttamânê Kâ[r]ttikê
mâsê śukla-pakshê puṇyâyâṃ stithau Śatabhisha-

IV A—

31. ja-nakshatrê svasti śrī Kōṅgaṇi Muttarasar Kṛishnâtrêyar Taittriya-charaṇa-
32. Bhûtaśarmmargge Śaliggâme sarvva-pariyâra parigrahadintu pâni-
33. grahaṇaṃ keydu koṭṭâr Pperbbhâṇa Muttarasaru Śiyavallavarasarum Te-
34. gureyarum Maṇiyarum Nandyâlarum Śimbâlarum châturvvaidyamum ariye
35. pettâ ellâ sâmantarum Attâṇiūm sâkshi Châṭṭūrum Permmâṇūrum
samipam

IV B—

36. sva-dattâṃ para-dattâṃ vâ yô harêti vasundharâṃ shashṭim vapa¹⁰-saha-
37. srâṇi ghôrê tamasi varttataḥ¹¹ brahmasvam [tu] visham ghôram na visham
visham u-
38. chyate visham êkâkinam hinti¹² brahmasvam putra-pau-
39. trikam adbhira ddattâṃ tribhira¹³ bhuktâṃ sabhyaścha¹⁴ pâripâli-¹⁵
40. tam êtâni na nivarttante pûrvva-râja-kṛitâni cha

Translation.

Lines 1—27.

As in the usual copper plate records of Durvinîta (praise of the Ganga, Kings Kōṅgaṇivarma, Mâdhava, Harivarṇa, Vishṇugôpa, Mâdhava, Avinîta and Durvinîta see E. C. IX, Dodballapur 68 and Gummaredipura Plates, M.A.R. 1912, pp. 35–36).

Lines 28—35.

By śrīmat Kōṅgaṇi Vṛiddharâja named Durvinîta, the lord of all the Pâṇṇâṭa and Punnâṭa, protector of the *varṇas* and *âśramas* like Vaivasvata Manu, able to defend the southern quarter, beloved of the subjects, possessed of good progeny, in the 39th victorious and prosperous regnal year in the month of Kârtika, in the bright fortnight, on an auspicious day, during the constellation of Śatabhishak :—

Be it well :—the illustrious Kōṅgaṇi Muttarasar granted to Bhûtaśarma of Kṛishnâtrêya (gôtra) and Taittirîyaśâkhâ the village Śaliggâme, free of taxes holding

- | | | |
|-------------------------------|----------------------|-------------------|
| 1 Read purusha. | 6 Read mâbhiraṇa. | 11 Read vartate. |
| 2 Read paśupahâra. | 7 Read diśam. | 12 Read hanti. |
| 3 Read kṛita-Kṛitântâgni. | 8 Read paryâptavatâ. | 13 Read tribhira. |
| 4 Read Durvinîta-nâmadhêyêna. | 9 Read aikôna. | 14 Read sadbhîś. |
| 5 Read Vaivasvatêyêna | 10 Read varsha. | 15 Read pâripâli. |

the hand of the donee, after apprising Perbbâṇa Muttarasar, Siyavallavarasar, the citizens of Ṭegure, Maṇiya, Nandyâla and Śimbâla and the scholars versed in the four Vedâs of the gift. All the sâmantas and Attâṇi are witnesses (to this). The village granted is near Châṭṭûr and Permâṇûr.

Lines 36—41.

He who takes away land given by oneself or by others will lie in terrible darkness (hell) for sixty-thousand years. The property of Brahmans is a terrible poison. Poison is no poison ; poison kills one man and the property of the Brahmans destroys children and grand-children. What is given with pouring of water, what is enjoyed by three generations, what is protected by good people, what is given by previous kings—these gifts do not cease.

Note.

This record belongs to the 39th regnal year of the Ganga king Śrīpurusha and registers the gift of the village Sâliggâṃe by him (called Kongaṇi Muttarasar in line 31) to a Brahman Bhūtaśarma of Kṛṣṇnâtrēya-gôtra and Taittiriya-śâkhâ. The village given is stated to be situated near Châṭṭûru and Permâṇûru. From the details of the boundaries stated above it is not possible to locate the village Sâliggâṃe.

The gift is said to have been made in the presence of all the sâmantas (feudatories) and Attâṇi. Also Perbbâṇa Muttarasar, Siyavallavarasar, Ṭegureyar, Maṇiyar, Nandyâlar, Śimbâlar, and the châturvaidyas are said to have been informed of the grant. Of these Attâṇi is referred to as a donor during the reign of the Bâṇa king Mahâvali Bâṇarasar in a record at Hulikunda (E. C. X, Bowringpet 48). He seems to have occupied a position of importance under Śrīpurusha (E. C. X, Kolar 229, 232). See also Nandi Plates of Śrīpurusha (M. A. R. 1914, p. 34.) Perbbâṇa was evidently a Bâṇa ruler. He may have been the same as Mahâvali Bâṇarasar who is associated with Attâṇi. Regarding Siyavallavarasar, a vīragal at Nekkundi tells us that the servants of Siyavallavarasa fell during a cattle raid at Mâliyûr and Mr. Narasimbachar while noticing this inscription says that he is identical with Siyagella mentioned in some vīragals at Hiriguṇḍagal, Tumkur Taluk, as a contemporary of Śrīpurusha and his son Śivamâra II (M. A. R. 1917, p. 38). The other witnesses referred to are Ṭegureyar, Maṇiyar, Nandyâlar and Śimbâlar. These seem to be the inhabitants of the villages Ṭegure, Maṇi, Nandyâla and Śimbâla. see Keregâlûr Plates of Mâdhava II, M. A. R. 1930, p. 120; Kodunjeruvu grant of the Ganga king Avinîta, M. A. R. 1924, p. 67, Nallâla grant of Durvinîta, *ibid*, p. 69, etc.). The word châturvaidya means those who are versed in the four Vêdas. It is usual to find the châturvêdyas or châturvaidyas cited as witnesses in the Ganga Plates (*see* the Nallâla grant cited before).

A difficulty has arisen with regard to the identification of the donor of this grant. Line 28 contains the name of Durvinîta and line 29 epithets in his praise. Then the regnal year and some details of dating are given and next in line 31 of the

plate IV we find Kongaṇi Muttarasar used in the nominative case and referred to as having made the gift. According to the text cited above, Kongaṇividdharāja Durvinīta is to be interpreted as identical with Kongaṇi Muttarasar. But Kongaṇi Muttarasar or Prithvī Kongaṇi Muttarasar is a name of Śrīpurusha and not of Durvinīta according to the inscriptions published so far. Also the witness Siyavallavarasar cited points to Śrīpurusha and not Durvinīta as the donor. Hence it is to be inferred that the composer or engraver forgot to insert the genealogy of the Ganga kings from Durvinīta to Śrīpurusha in the plates and merely engraved the regnal year and the name Kongaṇi Muttarasa of Śrīpurusha after the word *suprajaśā* in praise of Durvinīta. This position would have to be reconsidered if any definite evidence is obtained to show that Durvinīta also bore the name Muttarasa.

The details of dating given, *viz.*, the 39th regnal year, Kārtikamāsa, Śukla-pakṣa and Satabhishak-nakṣatra do not help us to determine the date of the present record. The Ganga king Śrīpurusha has been assigned the date 788 A. D. by Jouveau Dubreuil. In case, however, Durvinīta is taken as the donor, the date would fall about 643 A. D. according to the same author. The characters of the record seem to be of a later date than the usual grants of Durvinīta. (*See* Gumma-redḍipura Plates, M. A. R. 1912, p. 30, and Uttanūr Plates, M. A. R. 1916, p. 36).

CHITALDRUG DISTRICT.

HOSADURGA TALUK.

2

At the village Bâgûr in the hobli of Hosadurga, on a stone lying behind the Village Panchayat Hall.

Size 2'—6"×1'—9".

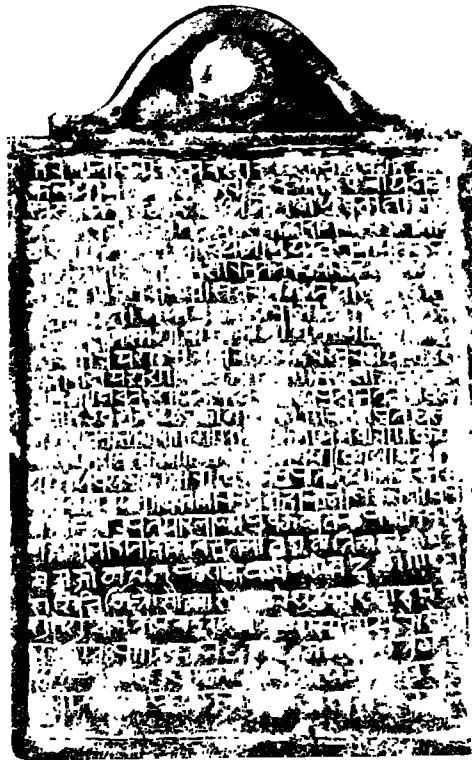
Old Kannaḍa characters and language.

ಹೊಸದುರ್ಗ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಬಾಗೂರು ಗ್ರಾಮದಲ್ಲಿ ಪಂಚಾಯಿತಿ ಹಾಲಿನ ಹಿಂದೆ ಕಾಲುವೆ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

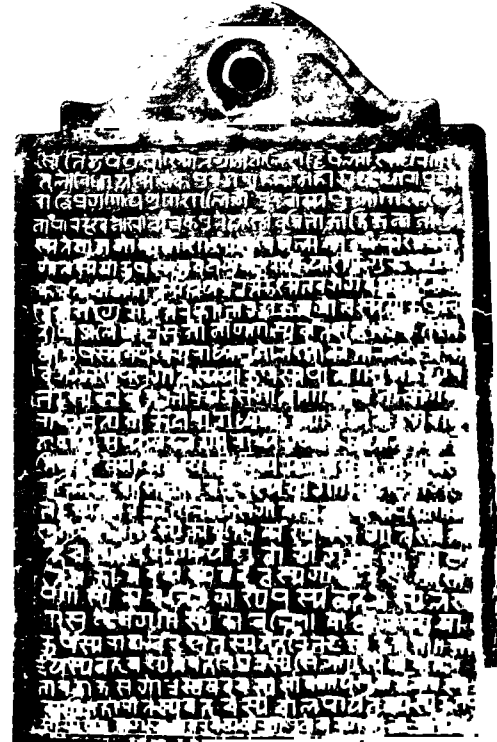
ಪ್ರಮಾಣ ೨½'×1¾'.

ಪೂರ್ವದ ಹಳಗನ್ನಡ.

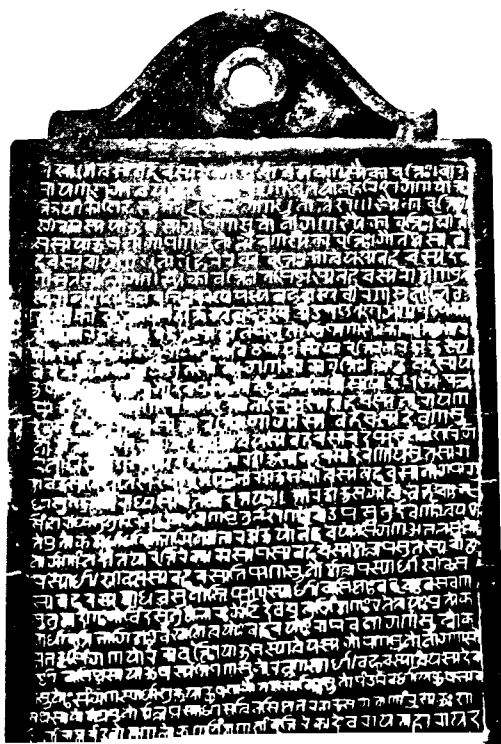
1. ಸ್ವತ್ತಿಶ್ರೀ ಬಾಲಾದಿತ್ಯರಾಳು
2. ಶ್ರೀಮುಷ್ಣನೆಮ್ಮೊನ್ನಿಲನಿನ್ನ
3. ಮನಸಿಜರಾನಿಜಿದು
4. ಪಿಡಿದು ತಾನೊನ್ನಿದಾನ



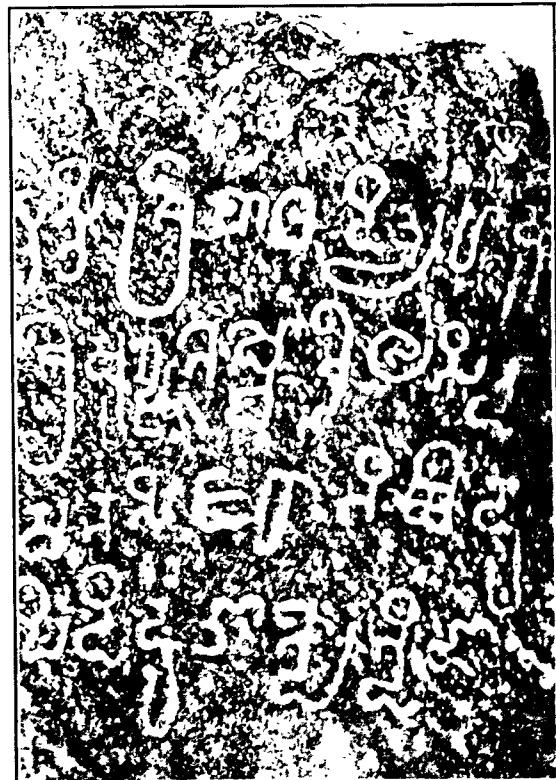
1



2



3



(b) STONE INSCRIPTION, BAGUR, HOSADURGA
TALUK (p. 134).

Transliteration.

1. svasti śrī Bālādityar-āḷu
2. śrī Munjanembōn Nilasinda
3. Manasijarān iḍidu
4. piḍidu tān pondidān

Translation.

Be it well. A servant of Bālāditya named Śrī Munja pierced Nīlasinda Manasijar and captured them and himself died.

Note.

This inscription is carved in old Kannaḍa characters which may belong to the end of the 8th century or the beginning of the 9th century A.D. The square form of *ba* is used, *ra* is not open but closed, *la* is turned round, etc.

The record refers to the heroism of a warrior named Śrī Munja, servant of Bālāditya. Nothing is known about this Bālāditya. Munja is said to have wounded and taken as prisoner Nīlasinda Manasijar. It is possible to interpret the word Nīlasinda Manasijar as Nilasinda and Manasija. Nīlasindar may be a chief of the Sinda dynasty of rulers whose kingdom Sindavāḍi included parts of Shimoga, Chitaldrug, Dharwar and Bijāpur Districts. Though the Sindas came into prominence after the 10th century some references to their earlier rule are also found (see Mysore and Coorg from the Inscriptions by RICE, p. 147). The name Nīlasinda is not met with so far.

Manasijar was an officer under the Ganga king Śrīpurusha (E. C. III, T.-Narasipur 1) as stated in a stone record at Talakāḍ. In case Manasijar of the present inscription is identical with him he would be a subordinate of Śrīpurusha. In case this identity is assumed, it is possible to take Bālāditya as a Chālukyan prince like Vikramāditya or his brother Chandrāditya. There were frequent wars between the Gangas and Chālukyas after the reign of Śrīpurusha and the present record may be an instance of such a battle in which the Sindas also took part.

The place of the battle has not been mentioned in the record. It is however probable that the fighting may have taken place at Bāgūr itself, the village in which the inscription is found. Inscriptions of the reign of Śrīpurusha and his son Śivamāra frequently refer to a battle at Bāgeūr and it is possible that this Bāgeūr may be the same as the present Bāgūr though it was provisionally identified with Bāgūr in the Channarayana Taluk in a previous report (M. A. R. 1939, pp. 121-125). The date of Śrīpurusha is about 788 A. D. The present record may belong therefore to the close of the 8th century A. D.

At the same village Bâgûr, on a slab set up at the Chandrâpuri entrance.

Size 4' × 2'.

Kannada language and characters.

ಹೊಸದುರ್ಗ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಬಾಗೂರು ಚಂದ್ರಾಪುರಿ ಬಾಗಿಲಲ್ಲಿ 110ನೆಯ ನಂಬರು ಶಾಸನದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'×2'.

1. ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗತಿರಸ್ತುಂಬಿಚಂ
2. ದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ
3. ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜ
4. ಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರುಷಂಗಳು
5. ೧೪೬೬ನೆಯ ಶೋಭಕ್ರಿತು ಸಂವತ್ಸರದ ವಯಿ
6. ಶಾಖ ಶು ೧೫ ಬ್ರಿ ಶ್ರೀಮನ್ಮಹಾರಾಜಾ
7. ಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವಿರಪ್ರತಾಪ ಸದಾಶಿವ
8. ದೇವ ಮಹಾರಾಯರು ಪ್ರಿಥ್ವಿರಾಜ್ಯಂಗೆಲುತಂ ವಿರಲಾಗಿ ಆ
9. ವರ ಸಂದಾನದ ಪುನಃಪನ್ನಾಯಕರ ಮಕ್ಕಳು ಕೃಷ್ಣಪ್ಪನಾಯ
10. ಕರು ತಂಮಮರಮಾಗಣೆಗನಲುವ ಬಾಗುರನೀಮೆಯ
11. ಚೆನ್ನಸಮುದ್ರಗ್ರಾಮವನೂ ರಾಮಾಣ್ಯದ ಬೊಂಬಲಾ
12. ಟದ ರಾಮಯ್ಯನವರಿಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ಪಾಲಿಸ್ತರು ಯಿದಕ್ಕೆ
13. ಅವರು ತಪ್ಪಿದರೆ ತಂಮ ತಂದೆ ತಾಯ ವಾರಣಾಸಿಯಲಿ ವಧಿಸಿದ ಪಾ
14. ಪಕ್ಕೆ ಹೋಹರು ಆ ಗ್ರಾಮಕ್ಕೆ ತಪ್ಪಿದವನ ಹೆಂಡತಿಯ ಆವ
15. ಹೆಂಡತಿಯ ಕೊಟ
16. ಲಿಕಿದನು

Transliteration.

1. śubham astu namas tūṅga-sīras-tumbi-chaṁ-
2. dra-chāmara-chârave trai-lôkya-nagarârambha-
3. mûla-stambhâya Śambhave ! svasti śrī vija-
4. yâbhyudaya Śâlivâhana śakavarushaṁgaḷu
5. 1466 neya Sôbhakritu-samvatsarada Vayi-
6. śâkha śu 15 Bri śrīman mahârâjâ-
7. dhirâja râjaparamêśvara śrī Virapratâpa Sadâśiva-
8. dēva-mahârâyaru prithvirâjyam geûtam viralâgi â-
9. vara samdânada Ponappa-nâyakara makkaḷu Kṛishṇappa-nâya-
10. karu tam[m]a anara-mâganige saluva Bâgura sîmeya
11. Chemnasamudra-grâma vanû Râmâṇyada bombalâ-

12. t̥ada Rāmayyanavarige sarvamānyavāgi pālistaru yidakke
 13. āvaru tappidare tam̥ma tam̥de t̥āya Vāraṇāsiyali vadhisida pā-
 14-16.

Translation.

Good fortune. Salutation to Śambhu. Be it well. On Thursday the 15th lunar day of the bright half of Vaiśākha in the year Śōbhakṛitu, 1466th year of the auspicious Śālivāhana era :—

While the illustrious mahārājādhirāja rājaparamēśvara śrī vīra-pratāpa Sadāśiva-dēvamahārāya was ruling the earth :—

His agent or envoy (saṁdhānada) Ponappa-Nāyaka's son Kṛishṇappa Nāyaka granted to Rāmayya of *Rāmānyada Bombalāta* (marionette show of the Rāmāyana story) the village Chennasamudra in Bāgura-sīme in his *amara-māgaṇi*, free of taxes. He who confiscates this will incur the sin of slaying his parents in Benares (Further imprecations continue, but have been omitted in the transliteration and translation).

Note.

This is an instance of the grant of a village for the enactment of a marionette show of the Rāmāyana story. The date of the grant corresponds to Thursday, 19th April 1543 A.D. and the grant was made in the reign of Sadāśiva of Vijayanagara by Kṛishṇappa Nāyaka whose title *saṁdhānada* indicates that he was an envoy of the king.

4

At the same village Bāgūr, on a slab in the pavement of the rangamaṇṭapa in the shrine of the goddess in the Chennakēśava temple.

Kannada language and characters..

ಅದೇ ಬಾಗೂರು ಗ್ರಾಮದ ಚಿನ್ನ ಕೇಶವ ದೇವಸ್ಥಾನದ ಅಮ್ಮನವರ ಗುಡಿಯ ರಂಗಮಂಟಪದ ಹಾಸುಗಲ್ಲಿನಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಶ್ರೀ
2. ಂಗಲುಟಯ ಸ್ವಾಮಿಸೇವೆಯ
3. ಂವಾಡಿದ

Note.

This records that a person named Gauṭaya did service for the god. Probably he constructed the rangamaṇṭapa of the shrine of the goddess (Lakshmi) in the above temple of Chennakēśava.

No date is given. The characters seem to belong to the 18th century A.D.

5

HOLALKERE TALUK.

At the village Kumminagatta in the hobli of Tâlya, on a viragal set up near the Îśvara temple.

Size 3'×2'—6".

Kannada language and characters.

ಹೊಲಕೆರೆ ತಾಲ್ಲೂಕು ತಾಳ್ಯದ ಹೋಬಳಿ ಕುಮ್ಮಿನಗಟ್ಟದ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿ ನಟ್ಟ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 3'×2½'.

I ನೆಯ ಪಟ್ಟಿ.—

1. ಸ್ವಸ್ತಿಶ್ರೀಮತುವಿಷ್ಣು ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಸು ೧ ಸೋಮ
ವಾರದಂದು ಸಿಂಗೇಯನಾಯ್ಕ ಮುಲೆಹಾಸಿಂದನು
2. ಕಾದಿದಲ್ಲಿ ಕುಂಬೆಯನಹಳ್ಳಿಯ ಘಟ್ಟದ
ಪಡಿಯನಾಯ್ಕನು ಯಿಟ್ಟಿಯಲ್ಲಿಐದನು ಕು

II ನೆಯ ಪಟ್ಟಿ.—

3. ದುರೆಯ ಕಳ ಕುದುರೆಯ
4. ಳತ್ತಐದನು ಕುಂಬೆಯನಹಳ್ಳಿ
ಗೋಡಬಯಲಲಿ ಸಂದರು.

Note.

This records the valour of a warrior named Paḍiya Nāyaka of Kumbeyanahalli valley in fighting against the cavalry troops of Singeyanāyaka and Mulehāsinda. He is said to have fought with a spear and died in the battle. The date of the record is given as Vishu sam. Śrāvaṇa śu 1 Monday. No Śaka year is given. The characters seem to belong to the 13th century A.D. Kumbeyanahalli was probably the old name of Kumminagatta.

6

HIRIYUR TALUK.

At the town of Hiriyaûr in Hiriyaûr hobli, on a pillar in front of the Virabhadra temple.

Kannada language and characters.

ಹಿರಿಯೂರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಗ್ರಾಮದ ವಿರಭದ್ರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಗರುಡಗಂಬದ ಪೂರ್ವಮುಖದಮೇಲೆ ಬರೆದಿರುವುದು.

- | | |
|-------------------|-----------------|
| 1. ವಿರೇಶ್ವರ ದೇವ | 5. ರ ತಂದೆತಾಯಿ |
| 2. ರ ಕಂಬವ ನಿಲಿ | 6. ಗಳು ಮಂ[ಗ]ಳಮ |
| 3. ಸಿದ ಸಿದ್ಧಮಲ್ಲಿ | 7. ಹಾ ಶ್ರೀ ಶ್ರೀ |
| 4. ಕಾರ್ಜುನದೇವ | |

Transliteration.

- | | |
|-----------------------|-----------------------|
| 1. Virêśvara-dêva- | 5. ra tamde tâyi- |
| 2. ra kambava nili- | 6. gaḷu mam[ga]ḷa ma- |
| 3. sida Siddha Malli- | 7. hâ śrī śrī |
| 4. kârjuna-dêva- | |

Translation.

The parents of Siddha Mallikârjunadêvar who set up the pillar of the god Virêśvara. Good fortune.

Note.

This inscription is carved on the pillar below the bas-relief figures of a couple who appear to be of high rank from their drapery, etc. They are said in the record to be the parents of a person named Siddha Mallikârjunadêva who set up the above pillar. The characters seem to belong to the 17th century A.D.

7

CHALLAKERE TALUK.

At the village Reddihalli in the hobli of Challakere, on a stone near the Mallikârjuna temple.

Size 2' × 1'—3"

Kannada language and characters.

ಚಳ್ಳಕೆರೆ ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳಿ ರೆಡ್ಡಿಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ವ್ಯಕ್ತಿ ಕಾರ್ಜುನ ದೇವಸ್ಥಾನದ ಹತ್ತಿರ ಇರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೨' × ೧¼'.

1. ಸ್ವಸ್ತಿಶ್ರೀ ಶಾಲಿವಾಹ
2. ನಶಕವರುಷಂಧುಲು ?
3. ವಿಕೃತಿಸಂವತ್ಸರ[ರವಾ]
4. ಗ ಸುಧ ಲ ಮಿ
5. ಮಂ ತಿರು[ಮಲ]
6. ಪತಿಗೆ
7. ಬಿಟ್ಟಮಾನ್ಯ

Note.

This records the grant of some land for the God Tirumalapati (or Venkatarāmanasvāmi) on Tuesday, the 8th lunar day of the bright fortnight of Māgha in the year Vikṛiti. No Śaka year is given.

The characters seem to belong to the 17th century A.D.

HASSAN DISTRICT.

8

BELUR TALUK.

At the town of Bêlûr, on a pillar lying in the enclosure of the Kêśava temple.
(This was brought from the ruins of the fort walls at Bêlûr).

Kannada language and characters.

ಬೇಲೂರು ಕೇಶವ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ತಂದಿಟ್ಟಿರುವ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಸ್ವಭಾನುಸಂವತ್ಸರ ಸುರಿಸಂ
2. ಕೃ ಮಾಣ ಸಾವಿರರು ಬರ
3. ಲೆಂದು ಸಗಣಿಸ್ವರಕೊಪ್ಪ ಸಾತಯ ವಡೆ
4. ರು ಪೊತ್ತೆಸಲಲೆಂದು ರಾಸಿಗೆ ಸೊಪ್ಪ
5. ಕಟ್ಟಿ ರಾಜ(ಸಿ)ಯವದೆಲ್ಲವನು ಹೇರಾಸಿ ಮಾ
6. ದಿದರು ಗೋಳಿಯಬೀಡಿನ ನಿವದೇವನ ಹೆಂಡ
7. ತಿ ಗರಜಿಯಲಿ ಗಂಡು ಜನವಂ ಪೊಡಗೊಂಡು
8. ಬಂದು ತೆನ ಭತ್ತವನು ಕೊಂಡರೆಂದು ಬಂ
9. ದು ಆರಾಸಿಯೊಳಗೆ ತೆನ ಭತ್ತವನು ಕೊಂ
10. ಡು ಹೋದರು ಮಿಕ್ಕಾದ ಭತ್ತ ನೂಟಮೂವತ್ತೆರಡು ಸೊ
11. ಲಗೆ ಭತ್ತವನು ಬೇಲೂರಪಟ್ಟಣಸ್ವಾಮಿಯಿಂ ತೆ
12. ಗೆದು ಸೊಲಗೆಯಲಿ ಆ ನೂಟಮೂವತ್ತೆರಡು ಸೊಲ
13. ಗೆ ಭತ್ತವನೂ ಹೊಯ್ದರು ಆವಾವವನು ಧರ್ಮ ಬು
14. ದ್ಧಿ ಉಳ್ಳವನು ದೇವರಿಗೆ ಆ ಭತ್ತವ ಯೇನಿಕೊಂ
15. ಡು ಸೊತೆಯನಿಕ್ಕಿಸುವುದು ಯಿದಕ್ಕೆ ರಾಜು ಉಡೆ
16. ಟ ಅಕ್ಕಿರಿಲ್ಲಾ (ದುಣುವ || ?)

Note.

This inscription seems to record that one Sâtivadeyar or Sâtayavadeyar of Saganêśvarakoppa pledged the produce of all his lands in that village for some act of charity and sealed the whole heap of grain of his by covering it with leaves. But it is stated that a lady who was the wife of Śivadêva of Gôḷiyabîḍ brought some men from Garaji and took away from the sealed heap what she claimed to be her own portion of the paddy which had been put into the heap. The remaining hundred and thirty-two solages of paddy were measured and taken away from (the custody of) the paṭṭanasvâmi of Bêlûr. It was stipulated that any charitable man might receive this paddy and do the mortar-pointing work (or white-washing) in the

temple. It was further laid down that there was no written charter of the king and priests (or Rāju uḍer) for this grant.

The meaning of this record is far from clear. It is not stated in what temple the mortar work (or white-washing work) should be done. But the mention of paṭṭaṇasvâmi of Bêlûr makes it probable that the temple referred to is the well-known Kêśava temple at Bêlûr. Nothing is known about this Sâti Voḍeyar.

The date of the grant is given as Svabhânu-samvatsara Sûrya-sankramaṇa. The date is not expressed in terms of the Śaka era. No particular sankramaṇa day on which the event occurred is named.

The characters seem to belong to the 15th or 16th century. In the 15th line there is an expression *yidakke Rāju uḍera akkarillā*. This might be interpreted as: "there is no authority (letter) of Rāju uḍer (Rāja Vaḍeyar) for this" or "there is no (necessity for) authorisation of this grant from the kings or priests." In case the former meaning is taken, the grant would go to the reign of King Rāja Vaḍeyar I of Mysore who became king of Seringapatam in 1610 A.D., but he was not the ruler of the Bêlûr kingdom in his reign and the characters also point to an earlier date.

The place Saganêsvara Koppa cannot be located. There are two villages Hire Sakuna and Chikka Sakuna in the Sorab Taluk. Whether they have anything to do with Saganêsvara Koppa cannot be determined. Śakunarâya is said to be the name of the god Anjanêya (M.A.R., 1911, p. 53). Gôḷiyabîḍ and Garaje are villages in the Mûḍagere and Bêlûr Taluks.

9

At the same town Bêlûr, on a fragmentary stone found in the back-yard of Mailârayya's house.

Size 2'×1'.

Kannada language and characters.

ಬೇಲೂರು ಕಸಬೆಯಲ್ಲಿರುವ ಮೈಲಾರಯ್ಯನವರ ಮನೆಯ ಹಿತ್ತಲಲ್ಲಿ ನೆಲವನ್ನು ಅಗೆಯುವಾಗ ಸಿಕ್ಕಿದ ಶಾಸನದ ತುಂಡು ಕಲ್ಲು—ಎಡಭಾಗ ಹೋಗಿದೆ.

ಪ್ರಮಾಣ ೨'×೧'.

1. ಶ್ರೀ
2. ವಾಪಳ
3. ಪೊಯ್ಯಣ ಚಕ್ರವ
4. ಮಹಾರಾಜಧಿರಾಜಂ
5. ದ್ಯುಮಣಿ ಸರ್ವಜ್ಞ ಚೂಡಾ
6. ಡ ಏಕಾಂಗ ವೀರ ಅನಹಾಯ
7. ಮಗಧರಾಜ್ಯ ನಿಮ್ಮೂಳನ ಚೋಳ ರಾಜ್ಯ
8. ಹೊಯ್ಯಣ ಶ್ರೀವೀರ ನಾರಸಿಂ
9. ರಲು ಸಕ ವರುಶದ ೧೧೫೦ ನೆಯ ವಿಶುಸಂ

10. ರೂಂ ಮೆಯಲಂಣ್ನು ಮ ಭಟ್ಟರ ಮಗ ದೋರಪ
11. ವೇಳಾಪುರದಲ್ಲ ಶ್ರೀ ಗೋಪಾಲದೇವರನು ಸು
12. ಲಕ್ಕಂ ತೊಳ್ಳಲು ಮುದ್ದಗಲುಡ ಚಟ್ಟಗಲುಡ ತಗ
13. ಲೋಕಗಲುಡ ಕಂಣ್ನುಗುಪ್ಪೆಯ ಬಂಮ್ಮಗಲುಡನೊ
14. ಳು ಆ ನಾಡೊಳಗಣ ಕಾರಬಯಲನು ಧಾರಾಪೂರ್ವ
15. ದಂಣ್ನಾಯಕರು ಯೀಗೋಪಾಲ ದೇವರಿಗೆ ಎಂಮ್ಮೆಸಂದಿಯ ಹೊಸಹ
16. ಸ೨ ಲಗೆ ಗದ್ದೆಯನು ಬಿಟ್ಟರು ಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಂ
17. ಸುಂಕದ ರಾಮದೇವ ಹೆಗ್ಗಡೆ ಬೆಲಹೂರ ಕೊಟ್ಟಗೆಡೆಹುವೊ
18. ರಸಮಸ್ತ ನಖರಂಗಳು ನೂಲಪರ್ವಕ್ಕೆ ಸಲಿಸಿ ಬಹಗನಸೆಡೆ
19. ವಾನಿ ಮಾಧವ ದಂಣ್ನಾಯಕರು ಗೋಪಾಲ ದೇವರಿಗೆ ತಗರೆನಾಡೊಳ
20. ಡಿ ಕೊಟ್ಟರು ಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಂ ಮಲಿಯದಂಣ್ನಾ
21. ದಂಣ್ನಾಯಕರು ತಗರೆ ನಾಡೊಳಗಣ ಮಲ್ಲವಳ್ಳಿಯನು ಶ್ರೀಗೋಪಾ
22. ಯ ಬಸವಯ್ಯನ ಮಗ ಸಾವಾನಿ ಬೊಪ್ಪಜ್ಜನು ಬಳ್ಳವನಾಡೊಳ
23. ಬೆರೆಗೋಳಾಗಿ ಕೊಂಡು ಕೊಟ್ಟನು ಈ ಧರ್ಮಕ್ಕೆ ಶ್ರೀವೈಷ್ಣವರುಂ
24. ನೂಟು ಮಹಾಜನಂಗಳು ಮದುವೆಯಲು ಉಚಟಿ (ವ?)
25. ತಡಲು ಹಾಗಬಂದು ಯಿಂತಿನಿಸುವನು ಬೆಲಹೂ
26. ಬಹರು ಈ ಧರ್ಮಕ್ಕೆ ಅವರುಂ ಸಹಾಯರು ನರಸಿಂಗ
27. ಡಲ ಗದ್ದೆಯನು ಶ್ರೀಗೋಪಾಲ ದೇವರಿಗೆ ಸಂ
28. ಯಮಗ ಮಾಚಿಪೆಟ್ಟಿ ಶ್ರೀ ಗೋಪಾಲ ದೇವರಿಗೆ ಮಂ
29. ದತಂ ಪರದತ್ತಂವಾ ಯೋಹರೇತಿ ವಸುಂಧರಾ
30. ದಾನಾಭೈಯೋನು ಪಾ
31. ದ ದಂಣಾ

Note.

This record is full of lacunæ as a portion of the inscription slab is broken and a portion to the left is lost.

It belongs to the reign of the Hoysala king Narasimha II and is dated in the year Vishu Ś 1150. . . . It states that the god Gôpāladēvaru was set up at Bêlûr in that year by Anṇamabhatta's son Dôrapa and that certain gaudas named Muddagauda of Tolalu, Chattagauda, Lókagauda of Tagare, Bammagauda of Kaṇṇaguppe made a grant of land named Kârabayal for the god. Among the other grants for the same temple are mentioned the gift of *kottage-dere* (tax on cattle sheds) of Beluhûr (Bêlûr) by Râmadêva-heggaḍe, customs officer, some money grant by the *nakharas* (merchants) for the *nûla-parvva* festival (Śrâvaṇi festival): some land grant in the Tagare-nâḍ district by Sâvâsi Mâdhava-dañṇâyaka: the gift of the village Mallavalli in Tagarenâḍ by the mahâpradhâna Maliya-dañṇâyaka: the gift of some land by Sâvâsi Boppajja, son of Basavayya, after purchasing the same in the Baḷḷavi-nâḍ district and also the gift of some land at Emmesandi village by some danṇâyaka.

The Śrīvaishṇavas (of Bêlûr) and 108 mahâjanas (Brahmans) also of Bêlûr ? agreed to pay one hâga on each occasion of marriage in their houses for the services of the same god Gôpâla and they would thus help or protect the charity. A person named Narasinga is said to have given wet lands to the extent of one salage for the god and another person named Mâchiseṭṭi is also stated to have made some grant for the same god. The details of the grant are not clear.

The usual imprecatory stanza occurs at the end of the grant.

It is not known what became of the temple of Gôpâlasvâmi referred to here at Bêlûr. No temple of that name now exists in the town.

The dating of the grant seems to be irregular. Ś 1150 is Sarvadhârin corresponding to 1228 A.D. The nearest cyclic year Vishu is Ś 1143 equivalent to 1221 A.D. Taking the cyclic year as correct, the date is equivalent to 1221 A.D.

10

At the same town Bêlûr on a stone set up in the land of Varadaiyangâr near the Yagachi river to the north-east.

Size 2'—6" × 1'.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಕನಕಾ ಗ್ರಾಮಕ್ಕೆ ಈಶಾನ್ಯದಲ್ಲಿ ಹೊಳೆಯ ಬಳಿ ಇರುವ ವರದಯ್ಯಂಗಾರ್ಯರ ಗದ್ದೆಯಲ್ಲಿ ಹೂತು ಹೋಗಿದ್ದು ಈಗ ತೆಗೆದಿಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 1'.

ಶಂಖ, ಕೋದಂಡರಾಮ, ಚಕ್ರ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಬಹುಧಾನ್ಯ ಸ
2. ಎವತ್ಸರದ ಭಾದ್ರಪದ ಶು ೧೦ ವ (ಮ:)
3. ೦ ಶ್ರೀಮದಮಹಾರಾಜಾಧಿರಾಜ ರಾ
4. ಜ ಪರಮೇಶ್ವರ ಶ್ರೀವೀರಹರಿಹರಮ
5. ಹಾರಾಯರು ಶ್ರೀವೀರಬುಕ್ಕರಾಯರು
6. ತೆಪ್ಪದ ನಾಗಣವೇಡೆಯರಕಯ್ಯ
7. ಲು ಮಾಡಿಸಿದ ದ್ವಂಮ್ಮವನೂ ಪಾಲಿಸಬೇ
8. ಕೆಂದು ಹರಿಹರಮಹಾರಾಯರು ಗುಂ
9. ಡಪ್ಪದಂಣಾಯಕವೇಡೆಯರಿಗೆ ನಿರೂ
10. ಪವಕೊಟ್ಟು ಬೇಲೂರ ಸುರೇಂದ್ರತೀರ್ಥ ಶ್ರೀ
11. ಪಾದಂಗಳ ಮಠದ ಶ್ರೀರಾಮದೇವರಿಗೆ
12. ಪೂರ್ವದಲ್ಲಿ ಅರಮನೆಯಿಂದ ಶ್ರೀರಾಮ
13. ದೇವರ ಅಮೃತಪಡಿ ಯತಿಗಳಿಕ್ಕೆ ದೇವ
14. ರ ದೀಪ್ತಿಗೆ ಕೊಟ್ಟುಬಹ ವರಹಗಳ || ೩
15. ರಿಗೆ ಬೇಲೂರ ಮಾಲೆಗಾಜ ಚಲುವ

16. ಪ್ಪಬಸಪ ಸೆಟ್ಟಿಗಳಭಾಗೆ
 17. ಯ ಕೋಟೆ ಯಬಯಲಗೆ
 18. ದೆಕಡಹು ಬಯಲಲೂ

ಎಡಗಡೆ.—

19. ರಿಂದೆ ಬೇಲೂರ ಮಾಲೆಗಾಳ ಚಲು
 20. ಡಪ್ಪಬಸವಣನಾಯಕರುಗಳ
 21. ಗೆ ಯೀಕೋಟೆಯಬಯಲಗದೆಕಡಹು
 22. ಭಣಗಿಲಬಯಲಲು ಕಡಹು ೧೮
 23. ಭಯಂನು ಶ್ರೀರಾಮದೇವರಿಗೆ ಕೊಟ್ಟಕೊ
 24. ಡಗಿಯಾಗಿ ಬೇಲೂರನಾಗರಸರು ಗು
 25. ಂಡಪ್ಪದಂಣಾಯಕವೊಡೆಯರ ನಿ
 26. ರೂಪದಿಂದ ಹೊಂನಿಗೆ ಶಲವಾಗಿ ಕೊ
 27. ಡಗಿಯಾಗಿನಡವಹಂಗೆ ಕೊಟ್ಟಗದ್ದೆ ಉ
 28. ರಸೇನಬೋವ ನಾರಾಣದೇವನ ಬರಹ ನಾ
 29. ಗರಸರ ಬರಹ ಯೀಧಂಮವನೊ ಬ್ರಾ
 30. ಹ್ಮಣ ಕ್ಷತ್ರಿಯ ವಯಶ್ಯ ಶೂದ್ರ ಮುಂ
 31. ತಾಗಿ ಕಿಡಿಸಿದವರಿಗೆ ಶ್ರೀವಾರಣಾಸೆಯ
 32. ಲಿ ಗುರುಮಾತಾಪಿತ್ರಗಳ ವಧಿಸಿದ ದೋ
 33. ಪದಲಿ ಹೋಹರು || ದಾನಪಾಲನೆಯೋ
 34. ಮಧ್ಯೆ ದಾನಾಭ್ರೀಯೋನುಪಾಲನಂ ದಾನಾ
 35. ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪ
 36. ದಂ ಮಂಗಮಹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. svasti śrīmatu Bahudhānya-sa
 2. ṁvatsarada Bhādrapada śu 10 Va (Ma ?)
 3. ṁ śrīmadā mahārājādhirāja rā-
 4. ja-paramēśvara śrī Vira Harihara-ma-
 5. hārāyaru śrī Vira Bukkarāyaru
 6. Teppada Nāgamṇa-voḍeyara kayya-
 7. lu māḍisida dḍarimmaṇvānū pālisabē-
 8. kemdu Harihara-mahārāyaru Guṁ-
 9. ḍappa-daṁṇāyaka-voḍeyarige nirū-
 10. pava koṭṭu Bēlūra Surēndra-tīrtha-śrī
 11. pādaṁgaḷa maṭhada Śrī Rāma-dēvarige
 12. pūrvvadalli aramaneyimda śrī Rāma-
 13. dēvara amrutapaḍi yatigaḷa-bhikṣhe dēva-

14. ra dīptige koṭṭubaha varaha ga 4½ 3
15. rimge Bêlûra mâlegâra Chaüda-
16. ppa Basapa setṭigala bhâge-
17. ya kôte ya bayala ga-
18. de kaḍahu bayalalû-

Left side—

19. rimde Bêlûra mâlegâra Chaü-
20. ḍappa Basavamṇa-nâyakarugali-
21. ge yi-kôteya bayala gade kaḍahu
22. Bhanagila-bayalalu kaḍahu 1 ü-
23. bhayaṃ 2nu Śrī Rāmadēvarige koṭṭa ko-
24. ḍagiyâgi Bêlûra Nâgarasaru Gu-
25. mḍappa-damṇâyaka-voḍeyara ni-
26. rūpadimda homniṃge śalavâgi ko-
27. ḍagiyâgi naḍavahaṃge koṭṭa gadde û-
28. ra sēnabôva Nârâṇa-dēvana baraha Nâ-
29. garasara baraha yi dhammavanû Brâ-
30. hmaṇa Kshatriya Vayisva Śûdra muṃ-
31. tâgi kiḍisidavarige śrī Vâraṇâseya-
32. li guru-mâtâ-pitrugaḷa vadhisida dô-
33. shadali hôharu || dâna-pâlanayô[r]
34. madhye dânaçhrēyômu-pâlanam dâna[t]
35. svarggam avâpnôti pâlanâd achyutam pa-
36. dam maṃga[la] maha śrī śrī śrī

Translation.

Be it well. On the 10th lunar day of the bright half of Bhādrapada in the year Bahudhānya, on Vaḍḍavāra, the illustrious mahārājādhirāja rāja-paramēśvara śrī Vīra Hariharamahārāya issued a nirūpa to Guṇḍappa-damṇâyaka, in order that he might protect the charity made by śrī Vīra Bukkarāya through Teppada Nāgaṇṇa Voḍeyar:—

In place of the former payment by the palace of 4 varahas and 8 haṇas to the god śrī Rāma, of the maṭha of Surēndratīrtha-śrīpāda at Bêlûr for food offerings to the god Śrī Rāma, feeding of ascetics and illuminations, wet lands to the extent of 2 kaḍahus consisting of the portions of wet lands of Mâlegâra (garland-maker) Chaḍappa and Basappa in the rice lands adjacent to the fort at Bêlûr? including one kaḍahu in Bhanagilalayaḷ [meaning of the details of the lands granted not clear] were given as *koḷugi* for the god Śrī Rāma dēvaru by Nâgarasa of Bêlûr under the nirūpa of Guṇḍappa-damṇâyaka Voḍeyar.

Writing of Nāraṇadēva, the village accountant. Writing (signature) of Nâgarasa.

Whoever destroys this gift, whether a Brahman, Kshatriya, Vaisya or Śūdra, will incur the sin of slaying his parents in the holy Vâraṇāsi. Between making a gift and protecting it, protecting a gift is more meritorious than making the gift. By making a gift one goes to svarga, by protecting a gift one goes to a region from which there is no fall. Good fortune.

Note.

This inscription stone was lying buried in the land of Mr. Varadaiyangâr and discovered by him while making some improvements to his land. There is writing both on the front and a side of the stone. Above the writing in front are carved the figures of conch and discus and Râma holding a bow.

The inscription is stated to have been issued during the reign of the Vijayanagar king Harihara. From the references to his predecessor Bukkarâya and also to the ministers Teppada Nâgaṇṇa Voḍeyar and Guṇḍappa-daṇṇâyaka, it is evident that this Harihara is Harihara II who ruled from 1377 to 1404. The object of the grant is to record the gift of some lands at Bêlûr for the expenses of the worship of the god Râma, and of the feeding of the ascetics in the matt of the ascetic Surêndra-tîrtha of Bêlûr in place of a money grant of 4 varahas and 8 haṇas made by the king Bukkarâya (Bukka I, 1356-1377) from his palace for the same object through his minister Teppada Nâgaṇṇa Voḍeyar. The order is addressed by the king Harihara II to his minister Guṇḍappa-daṇṇâyaka and carried out by Nâgarasa of Bêlûr.

Of the persons named in the grant, Teppada Nâgaṇṇa Voḍeyar was a general under the Vijayanagar King Bukka I (*see* E. C. VI, Mudagere 25 of 1359; E. C. IX, Hoskote 93; M. A. R. 1936, p. 95, Chandâpura stone of 1360 A.D.). He had a title Khantikâra-râyara-gaṇḍa. Guṇḍappa-daṇṇâyaka was an officer of Harihara II. He re-built the tower over the gateway of the Bêlûr Kêśava temple in 1397 A.D. (E. C. V, Belur 5).

Regarding the donee Surêndra-tîrtha-śrîpâda, the head of a matt at Bêlûr, very little is known. There is a small matt at Bêlûr belonging to the head of the Râghavêndrasvâmi Matt. There is however no ascetic at the matt nor is the god Kôḍaṇḍarâma enshrined therein. An ascetic of the lineage of the Râghavêndrasvâmi matt named Surêndra-tîrtha is known to have flourished in 1513 A.D. and the god worshipped in the matt is Râma with the bow (M. A. R. 1917, p. 17). But the date is too early for the present grant. No ascetic of the name of Surêndra with a matt at Bêlûr and worshipping the god Râma as the principal deity is met with so far. Hence it is not possible to find out further details about the donee Surêndra-tîrtha-śrîpâda of the present grant.

The date of the record is given as Bahudhânya-sam. Bhâdrapada śu 10. The only Bahudhânya occurring in the reign of Harihara II is the year Ś 1320 Bahudhânya. Taking this year Bhâdrapada śu 10 coincided with Thursday, 22nd

August 1398 A. D. The week-day given in the grant appears to resemble Va standing for Vaddavāra which by some is taken to be Thursday and by others as Saturday. Taking the former interpretation, the date of the grant is equivalent to Thursday, 22nd August 1398 A.D.

11

At the village Bittaravalli in the hobli of Bêlûr, on a vîragal at the entrance of the village.

Size 2'—6"×2'—0".

Kannada language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಬಿಟ್ಟರವಳ್ಳಿ ಊರಬಾಗಿಲಲ್ಲಿರುವ ವಿರಗಲ್ಲು.

Iನೆಯ ಅಡ್ಡಪಟ್ಟಿ—

1. ಸ್ವಸ್ತಿಶ್ರೀ ಮನು [ಮ] ಹಾಮಂಡಲೇಶ್ವರಂ ದ್ವಾರಾವತಿಪೂರವರಾ
2. ದೀಶರಂ ವಾಸಂತಿಕಾದೇವೀಲಬ್ಧ ವರಪ್ರಸಾದಂ ಸನಿವಾ
3. ರಸಿದ್ಧಿ ಗಿರುದುರ್ಗಮಲ್ಲ ಚಲದಂಕರಾಮ ಅಸಹಾಯಶೂ
4. ರ ಪ್ರತಾಪಹೊಸ್ಯಣವೀರಬಲ್ಲಾಳಭೂಪತಿ ಕುಜುಗೋಡ

IIನೆಯ ಅಡ್ಡಪಟ್ಟಿ—

5. ಕೋಟೆಯ ಕೊಂಡಲ್ಲಿ ಬಿಟ್ಟರಹಳ್ಳಿಯ ಬಿಟ್ಟಿದೇವನಮೇಗಾಹಿನಲೆಂಕ ಬಿ
6. ಟ್ತಯನ ಮಗ ಲೆಂಕ ಮಾಚೆಯನ ಮಗ ಬಳ್ಳಿಗಾವೆಯಬಂಮೆಯನ
7. ಮಗ ಕೂಸರಾಮಯ ಸಕ ವರ್ತದ ೨೦೨೭ನೆಯ ಆನಂದ ಶಂವತ್ಸರ
8. ದ ಭಾದ್ರಪದ ಸುದ್ಧ ಪಾಡಿವಸುಕ್ರವಾರದಂದು ಕೂಸರಾಮೆಯಂಗ
9. ಅವನಂಣ ಲೆಂಕಸೋಮೆಯ ನಿಲಿಸಿದ ಕಲ್ಲು || ನಮಶಿವಾಯ

Transliteration.

I—

1. svasti śrīmanu [ma] hāmaṇḍalēśvaraṃ Dvārāvati-pūravara-
2. dhīśaraṃ Vāsaṁtikā-dēvī-labdha-vara-prasādaṃ Sanivā-
3. ra-siddhi giru-durga-malla chaladaṁka-Rāma asahāya-śū-
4. ra Pratāpa Hosyaṇa-Vira Ballāḷa-bhūpati Kurugōḍa-

II—

5. kōṭeya koṇḍalli Bittarahalliya Bittidēvana mēgāhina leṁka Bi-
6. tṭayana maga Lemka Mācheyana maga Balligāveya Bammeyana
7. maga Kūsarāmaya Sakavarśada 2027 neya Āṇaṇḍa-saṁvatsara-
8. da Bhādrapada suddha pāḍiva Sukravāradamdu Kūsarāmeyamge-
9. avanamṇa Lemka-Sōmeya nilisida kallu|| nama Śivāya

Translation.

Be it well. When the illustrious mahāmaṇḍalēśvara, lord of the excellent city of Dvārāvati, obtainer of boons from Vāsantikādēvī, Śanivārasiddhi,

gīridurgamalla, a Râma in moving battle, unassisted hero, Pratâpa Hosyâṇa Vīra Ballâlābhūpati captured the fort of Kuṛugôḍ :—

Kûsa Râmaya, son of Bammeya of Balligâve, who was the son of Lenka (personal attendant) Mâcheya, son of Lenka Biṭṭaya, body-guard (mêgâhina-lemka) of Biṭṭidêva :—

On Friday the 1st lunar day of the bright half of Bhâdrapada in the year Ânanda, Śaka year 2027 (?) Lenka Sômeya, elder brother of Kûsa Râmeya set up this stone for Kûsa Râmeya : salutation to Śiva.

Note.

This records the death of a warrior named Kûsa Râmeya, descendant of Lenka Biṭṭaya, who belonged to the bodyguard of the Hoysala king Viṣṇuvardhana, on the occasion of the capture of the fort of Kuṛugôḍ by the Hoysala king Ballâḷa II. The present vīragal is said to have been set up by the elder brother of the deceased warrior. The words expressing the death of Kûsa Râmeya are omitted in the record though the meaning intended is quite clear.

Regarding the date of the death of the warrior, the vīragal has the date Ś 2027 Ânanda sam. Bhâdra. śu. 1 Friday. The last figure 7 is not quite clear. The date however is quite wrong. The king in whose reign the event recorded took place is named Hoysala Ballâḷa who took the fort of Kuṛugôḍ. It is known that this fort was captured by Ballâḷa II in the year Ânanda on the 1st lunar day of the bright half of Bhâdrapada, the year Ânanda being regarded as equivalent to 1194 A.D. (see E.C. V, Belur 204 and Arsikere 5 of 1194 A.D.). The Śaka year given in one of these records is 1117. In the present vīragal also the same figure 1117 ought to have been incised, but the engraver seems to have made a mistake and written 2027. Taking the year Ś 1117 Ânanda, Bhâdrapada śu. 1 corresponds to Thursday, 18th August 1194, if we take the lunar month and Friday, 16th September 1194, if we take the solar month corresponding. The latter was probably the date intended as the week day given is Friday. Hence the date of this vīragal may be regarded as equivalent to Friday, 16th September 1194 A.D.

Kuṛugôḍ is a place in the Bellâri District and is referred to in several inscriptions. This is one of the instances of vīragals set up in the native places of the warriors slain in battle, though the field of battle was far away.

12

At the village Hiri Garje in Arehalli hobli, on a vīragal near the Guṇḍabrahma shrine.

Size 2'—6" × 1'—3".

Kannada language and characters.

ಅರೆಹಳ್ಳಿ ಹೋಬಳಿ ಹಿರಿಗರ್ಜೆ ಗ್ರಾಮದ ಗುಂಡ್ರಪ್ಪ ಹೇವನೂರದ ಪಕ್ಕದಲ್ಲಿ ಇರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 1¼'.

Iನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ—

1. ಶ್ರೀನಕ ವರುಷ ೧೨೦೯ನೆಯ ವೆಯ ಸಂವತ್ಸರದ ಫಾಲ್ಗು
2. ನ ದಂದು
3.
4. ಹಿರಿಯ ಗರ್ಜೆಯ ತುಳುವಮಗುಟ್ಟಿ
5. ರದು ಯಲು

IIನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ—

6. ದು ಹಲರಂ ಕೊಂದು ಸುರಲೋಕಕ್ಕೆ ಸಂದ ಅತ
7. ನ ತಮ ರ ಗಲ ನಿಲಿಸಿದ

Note.

This inscription is full of lacunæ as several letters are quite worn out and are illegible. It seems to record the heroism of a warrior in protecting the cattle of the village Hiriya Garje against robbers and his death while fighting. A younger brother of the deceased warrior is said to have set up the vīragal. It is dated in Ś 1209 Vyaya sam. Phālguna corresponding to February 1287 A.D. No king is named in the record.

13

At the village Halebīd in the hobli of Halebīd, on a pillar in the south-eastern corner of the navaranga in the Hoysalēśvara temple.

Kannada language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಹಳ್ಳಿಬೀಡು ಹೋಬಳಿ ಕನಕಾ ಗ್ರಾಮದ ಹೊಯ್ಸಳೇಶ್ವರ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಅಗ್ನೇಯ ಮೂಲೆಯ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಹೇಮಳಂಬಿಯ
2. ಚಯಿತ್ರ ಮಸದಲಿ ಚರಿಚರಿಹಳಿ
3. ಯ ಗಾಣಿಗರ ಚಿನಿಸೇರಿಯ ಮಗನು
4. ಸುರಿಸೇರಿಯರು ಹೊಯ್ಸಳೇಶ್ವರ
5. ದೇವಾರಿಗೆ ಸುಣಕೆ ಕೊಡದು ಯೆರ
6. ದು ಹೊನು

Note.

This short inscription in the Hoysalēśvara temple records the gift of two *hons* by Surisetṭi, son of Chennisetṭi, an oil monger of the village Chattiṭṭiṭṭiḥalli (same as Chatchaṭṭiḥalli near Halebīd) for the whitewashing of the Hoysalēśvara temple (Hoysalēśvara temple). The donation is said to have been made in the month of Chaitra in the year Hēviḷambi. It is not dated in the Śaka era.

The characters seem to belong to the close of the 13th or the beginning of the 14th century A.D.

14

At the village Halebid in the hobli of Halebid, on a slab in the ceiling of the navaraṅga of the Kariyamma temple.

Size 8' × 2' — 6".

Kannada language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಹಳೇಬೀಡು ಹೋಬಳಿ ಕನಕಾ ಗ್ರಾಮದ ಊರ ಬಾಗಿಲ ಮೇಲ್ಕಾವಣೆಯಲ್ಲಿದ್ದ ಕಲ್ಲು.

(ಈಗ ಕರಿಯಮ್ಮನ ಗುಡಿಯ ನವರಂಗದ ಮೇಲ್ಕಾವಣೆಗೆ ಹಾಕಿದ್ದಾರೆ).

I ಪಟ್ಟಿಯಲ್ಲಿ—

1. ನಮಶ್ಚುಂಗ ಶಿರಶ್ಚುಂಗ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಸಂ
[ಭವೆ]
2. ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚ ಮಹಾಶಬ್ದ ಮಹಾ ಮಂಡಲೇಶ್ವರಂ ದ್ವಾರಾವತೀ ಪುರವರಾ
3. ವಾಸಂತಿಕಾ ದೇವೀಲುಬ್ಧವ [ರ] ಪ್ರಸಾದಂ ಮೃ [ಗ] ಮದಾಮೋದಂ ಚೋಳರಾಜ್ಯ
ಮಂಡಲಕ
4. ಬೇಂಟೆಕಾಟಂ ರಿಪುಗಜ ಗಂಡಬೇರುಂಡ ಮಲೆಪರೊಳು ಗಂಡನು ಮೆನಿಪ ಶ್ರೀಮನು ಮಹಾ
ಮಂಡಲೇಶ್ವರ
5. ತಳಕಾಡು ಗಂಗವಾಡಿ ನೊಳಂಬವಾಡಿ ಬನವಸೆ ಹಾನುಂಗಲು ಹಲಸಿಗೆ ಬೆಳ್ಳೆಲಂಗೊಂಡ ಭುಜಬಳವೀ

II ಪಟ್ಟಿಯಲ್ಲಿ—

6. ರ ಗಂಗ ಸನಿವಾರ ಸಿದ್ಧಿ ಗಿರಿದುರ್ಗಮಲ್ಲ ಚಲದಂಕರಾಮ್ನ ಸಹಾಯ ಸೂರ ನಿಸ್ಸಂಕ ಪ್ರತಾಪ
ಹೊಯ್ಸಳ ಶ್ರೀವೀರಬಲ್ಲಾಳ ದೇವರಸರು
7. ಮುರಾರಿ ಕೇಸವ ನಾರಸಿಂಗನ ಮೇಲೆತ್ತಿ ನಡೆದು ಹಡಡೆಯ ಕುಪ್ಪದಲ ಬೀಡಿಟ್ಟು ನಡೆದಲ್ಲ ಶ್ರೀವೀರ
ಬಲ್ಲಾಳು ದೇವರು ಮುಂ
8. ಗುಡಿಯಂ ಬೆನಸಲು ಸಕವರ್ತ ೧೦೧೦ನೆಯ ಸಪ್ತಮೃ ಸಂವತ್ಸರದ ಅಶ್ವಿಜನು ೨ರು || ಸ್ವ[ಸ್ತಿ] ಶ್ರೀ
9. ಮತುವಾರುವ ಸಾಹಣದೆ ರಾಜಪುತ್ರ ಸಾಹಣಗಳಧಿಪಾಲಕ
10. ಕಟಕದ ಗೋವ ತುರೆಯ ರೇವಂತ ಸುಬಳ ಪಂಚಾನನ ಅಧಿವರಾರೂಢ

III ಪಟ್ಟಿಯಲ್ಲಿ—

11. ರೇವನ್ತ ಮಚರಿಪ್ಪ ಸಾಹಣಗಳಿಗೆದೆಯ ಗೊಂಟ ಮಚ್ಚರಿಪರಾಯಸಾಹಣಗಳ ಮೊಗದ ಬಿರು
12. ದ ರಾಯ ಸಾಹಣಗಳ ಬೆಂನ ಚಂಮಟಗೆ ಬಿರುದ ಮಣಿಕಳಿಕೆ ಕಲಿಗಳಂಕುಸಂ ತ್ಯಾಗದಲು ಖರ್ಣಂ
13. ಭೋಗದಲು ಇಂದ್ರಂ ಸತ್ಯದಲು ಹರಿಶ್ಚಂದ್ರಂ ಸಾಹಸದಲು ಸಹಸ್ರಾರ್ಜುನಂ ಗೀತನಿತ್ಯವಾ
14. ದ್ಯಾಪರಿಣತ ವಿನೋದಂ ಗೋತ್ರ ಪವಿತ್ರಂ ಸಾಮ ನಿಧಾನಂ ಅರ್ಥಿಜನ ಚಂತಾಮಣಿ ಅರ್ಥಿಜನಕ
15. ಲ್ಲದ್ರುಮಂ ಭಯಲೋಭದುರ್ಲ್ಲಭಂ ಸುಜನೆಯ್ಯಮೇರು ಆಳಂ ಕಂಡು ಕೀಳಂ ಹೊದಿವರಾಯ

IV ಪಟ್ಟಿಯಲ್ಲಿ—

16. ಸಾಹಣಗಳ ಹೆಂಡತಿ ಗಂಡ ಯೊಡ್ಡಂ ಕಂಡು ಸುತ್ತಂ ಬಳಸುವ ಜಂಗುಳಿ ಸಾಹಣ ಹೆಂಡತಿ ಗಂಡ
ಗಂಡಪೆಂಡಾರಂ ಶ್ರೀಬಳ್ಳೇಶ್ವರ

17. ದೇವರ ದಿಬ್ಬ ಶ್ರೀಪಾದಾರಾಧಕಂ ಪರ ಬಳಸಾಧಕಂ ನಾಮಾದಿ ಪ್ರಸನ್ನಿ ಸಹಿತಂ ಶ್ರೀಮತು ಖಳ
ಚುರೈ ಭುಜಬಳ ಚಕ್ರವ
18. ಬಿಜ್ಜಳ ಗಂಡ ಪೆಂಡಾರದ ಚೆನಕಾಳಮನಾಹಣಿ ಮೇಗಣ
ಗೆಣಿಯಲು ದೇವಂ ಬಿಟ್ಟಿರಲು ತಾನ್ಮಂ
19. ತೆನ ಕೊಂಡು ಹೊಳೆ ತನಿಕಂ ನಡೆದು ಗೌರಿಯ ಮಲ್ಲ ಅನಗರ . . . ಗಳಂ
ಕಡಿಬಂ
- 20 ಡ . . . ದ್ವ ನಾಹಣಿ ಚಂಡೆಯ ಕುನ್ನಮ ನಾಹಣಿ . . . ಮಾಯ್ಯಜೀಯನು

Note.

The slab containing this *vīragal* inscription was originally built into the ceiling of the old entrance gateway of Halebid and the record was noticed in M. A. R. 1917, p. 45, by Mr. Narasimhachar. On the demolition of the gateway, the slab was removed to its present place.

It belongs to the reign of the Hoysala king Ballāla II. It begins with the usual stanza in praise of the god Śambhu and next gives the royal epithets applied to Ballāla II:—obtainer of the hand of five musical instruments, mahāmaṇḍalēśvara, lord of the excellent city of Dvārāvati, obtainer of boons from Vāsantikādēvi, delighter in musk, plunderer of the Chōla army, hunter of maṇḍalikas, gaṇḍabhēruṇḍa to the elephants his enemies, champion over the Malepas, capturer of Talakādu, Gangavāḍi, Nolambavāḍi. Banavase, Hāṁungal, Halasige and Beḷyala, bhujabala-vira-ganga, Śanivārasiddhi, giridurgamalla, a Rāma in battle, unassisted hero, missanka pratāpa-Hoysala śrī Viraballāladēvarasar:—

The king Ballāla II is stated to have marched against Murāri Kēsava Nārasiṅga encamped at Hadaḍeya-Kuppa and ordered the van of the army to attack the enemy. What happened next is not very clear. A general named Chenna Kālāma-Sāhani is next mentioned with a string of titles, *kaṭakula gōra* (protector of his camp), a Rēvanta in horsemanship, a peg to the chest of envious royal sāhanis, a whip to the back of the titled royal sāhanis, a lion for spearmen, a jewel among the titled, an elephant goad to warriors, a Karna in liberality, an Indra in the enjoyment of pleasures, a Hariścandra in truth, a Sahasrārjuna in bravery, delighter in music and dancing, purifier of his race, treasure of peace, a Chintāmaṇi stone to suplicants, a Kalpa tree to suplicants, not given to fear or greed, the sole Mēru to good people, husband of the wives of royal sāhanis who on seeing a warrior take to flight, husband of the wives of sāhanis who on seeing an army move round about, gaṇḍa peṇḍāra, worshipper of the holy feet of the god Ballēśvara, destroyer of hostile troops, etc.

The warrior Chenna Kālāma Sāhani is called gaṇḍa-peṇḍāra and this title is given in line 18 after the name Bijjala, the Kaṭachurya king. There are some lacunae after the name Bijjala. Whether Chenna Kālāma Sāhani had been a subordinate of the Kaṭachurya king Bijjala and fought against Ballāla II in this battle (*see* M. A. R.

1917, p. 45) or whether he was a subordinate of Ballâla II, cannot be determined. Anyway his valour is highly extolled. He is said, on finding King Ballâla encamped at Mēgaṇagere, (a tank higher up?), to have marched forward up to the river (not named: probably the Tungabhadra river or Haridra river is meant as they are not very far off from Hadaḍi a village in Davangere Taluk) and fought bravely along with (or opposed to) Gauriyamalla (or Śauryamalla?), Chaṇḍeya, Kunnama Sāhani and Māyyajīya. The inscription is incomplete as the record stops after this. Probably the rest of the inscription slab was broken up and removed elsewhere.

The date of the battle is given as Ś 1111 Saumya sam. Āsviyuja su. 2 corresponding to 13th September 1189 A.D. Nothing is known from other inscriptions regarding Murāri Kēśava or Chenna Kāḷama Sāhani. The mention of Bijjala in the inscription seems to indicate that Chenna Kāḷama Sāhani was once serving under him. At the time of the inscription, however, Bijjala was not living.

KOLAR DISTRICT.

15

KOLAR TALUK.

At the village Sômenahalli in the hobli of Vokkalēri, on a boulder to the east of the village.

Size 5' x 3'.

Kannada language and characters.

ಕೋಲಾರ ತಾಲ್ಲೂಕು ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಮಜರೆ ಸೋಮನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿ ಹುಟ್ಟು ಬಂಡೆಯಮೇಲೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 5' x 3'.

1. ಂ ಸ್ವಸ್ತಿಶ್ರೀ [ಜ] ಯಾ ಬುದಯಶಾಲಿವಾಹನಶಬಾಬ್ಬುದಯ ೧೬೬೮
2. ನೆ ಅಕ್ಷಯ ಸಂವತ್ಸರ ಮೈಶಾಖ ಶು ೧೦ಲು ಶ್ರೀಮ
3. ತು ವಕ್ಕಲೇರಿ ಚನಂಣನವರು ಮುಡಕಜಾಲತಮ
4. ಯ್ಯಕೊಮಾರಗೋಪಯ್ಯಗೆ ಬರತಿಕೊಟ ಉರ ಕೊಡಿಗೆ
5. ಶ್ಯಾನನ ಪಯಿಂಗಳಸಂವತ್ಸರದಲ್ಲು ಅಲಹಳಿಬೇಡರು
6. ರಾಚಕಾರ್ಯವಂ ಮಾರಾಂಡಹಳಿ ಲಾಟಿಮಾಡಿಕೊಂಡುಹೋ
7. ಗುವಾಗ ಜಗಳದಲಿ ನಿನತಂಮ ಹನುಮನು ಪುನುಮಾರಿ?ಹ
8. ತನಾಗಿ ನೆತರಗೊ[ಡಗಿ]ಹಾಕಿಕೊಟದು ಕೋಳಾಲರಾಜಧಾನಿಗೆಸಲು
9. ವ ವಕ್ಕಲೇರಿಹೋಬಳಿಕಸಬೆವಳ[ಗ್ಗ] ಮಾರಾಂಡಹಳಿಬಳಿಯ ಹೊ

10. ಲ ೨||ಂ ಹತುಕೊಳಗದಗದೆಯಿಂ ಕಂಬಮಲುಹೊಲ ೧೨ಭ ?
11. ನೆತ್ತರಗೊಡಿಗೆಹಾಕಿ
12. ಕೊಟುಯಿಧೆ
13. ಡುಯಿದೆ ದಾಯ ಮಂನೈಕವುಲೆಕಾಣಕೆನಿನಯ ಗ ೨||ಂಅಯ
14. ದುಹೊಂನುಭೂಮಿನಿವರುವ ? ವೈಶಿತುಕೊಂಡು ಸುಖದ
15. ಲು ಯಿಹುದು ಯೀಶಾಸನ ಕಂಕಂಣ
16. ಬರಶಿಧ ವಕಲೇರಿಕುಲರ್ಣಗುಮಾಸ್ತ

Note.

This is an instance of the grant of *nettaru-kodage* (*lit.* grant of land for shedding the blood). This was given away to warriors who fought in defence of their country or village.

The present record is dated S 1668 Akshaya sam. Vaisâkha Śu 10 corresponding to April 19, 1746 and registers the gift of two plots of land of the annual revenue of 5 hons situated near the village Mārāṇḍahallī in Vakkalēri hobli belonging to the kingdom of Kōḷāla (Kōlār). This grant was made by Channappa of Vakkalēri in favour of Gōpaya, son of Tammayya of Mudakajāla village. He had to pay however a quit-rent of 2½ varahas in lieu of all taxes and imposts. The object of the grant was to recognise the services of his younger brother Hanuma who fought against the Bēḍas of Ālahallī village when they came to plunder the village Mārāṇḍahallī on behalf of some ruler (râjakârya). Hanuma lost his life in the encounter in the year Paingāḷa, *i.e.*, 1737 A.D., 9 years earlier and the grant of land was now made for his relative as compensation.

The writer of the grant is named Kankappa, clerk under the kulakarni of Vakkalēri.

16

On a stone in the plantation of the deserted village Dēvalāpura in the same hobli of Vakkalēri.

Size 8'—6" × 3'—6".

Kannada language and characters.

ಆದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಬೇಟರಾಕ್ ದೇವರಾಪುರದ ಪ್ಲಾಂಟೇಷನ್ನಿನಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 8½' × 3½'.

1. ಂ ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ
2. ಂ ಶಾಲಿವಾಹನ ಶಕವರುಷಗಳು ೧೪೭೯ನೆಯ
3. ಂ ನಳಸಂವತ್ಸರದ ಅಷಾಢ ಶುದ್ಧ ೪ಲು ಶ್ರೀಮನ್ಮಹಾರಾ
4. ಂ ಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪೂರ್ವಪ
5. ಂ ಶ್ವಿಮ ಚತುಸ್ಸಮುದ್ರಾಧೀಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀವೀರಸದಾ

6. ಂ ಶಿವರಾಯಮಹಾರಾಯರು ಪ್ರಿಥ್ವೀರಾಜ್ಯಂಗೆಯುತ್ತಿರ
7. ಂ ಲು ರಾಮರಾಜಯ್ಯನವರ ಧರ್ಮ
8. ಂ ದೇವಲಾಪುರದಲ್ಲು ಶ್ರೀ ಮಾರ್ಕಂಡೇಶ್ವರ ದೇವರ ಅಮೃತಪಡಿ
9. ಂ ನೈವೇದ್ಯ ದೀಪಾರಾಧನೆಗೆ ದಿಲಾವರಖಾನವೊಡೆಯ
10. ಂ ರ ಕಾರ್ಯಕೇಕರ್ತರಾದ ಶಿತಾಪಖಾನವಡೆಯರು ಕೊ
11. ಂ ಟಧರ್ಮಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ಚೇಲೂರಚಾವಡಿಗೆ
12. ಂ ಸಲುವ ಯೆಮ್ಮನಾಡೊಳಗಣ ದಿಲಾವರಖಾನವಡೆಯರ ಕಾ
13. ಯ್ಯಕೇಕರ್ತರಾದ ಶಿತಾಪಕಮಲುಕವೊಡೆಯರ ನಾಯಕತನಕೆ
14. ಸಲುವ ಕೊಳಾಲರಾಜ್ಯದ ಪ್ರೇಕ್ಷ್ಯಲಹೇಜಿಯ ಮಾರ್ಕಂಡೇಶ್ವರದೇ
15. ವರಪುರದ ಸಂತೆಯನು ಶ್ರೀಮಾರ್ಕಂಡೇಶ್ವರದೇವರ ಅಮೃತಪಡಿ
16. ನೈವೇದ್ಯದೀಪಾರಾಧನೆಗೆ ಶಿತಾಪಕಮಲುಕವೊಡೆಯರು ದಿಲಾ
17. ವರ ಖಾನನವರಿಗೆ ಪುಂಜ್ಯವಾಗಬೇಕೆಂದುಸಹಿರಂ
18. ಜ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಪುಂಜ್ಯಕಾಲದಲ್ಲೂಮಾರ್ಕಂಡೇ
19. ಶ್ವರದೇವರ ಸಂನಿಧಿಯಲು ಧಾರೆಯನೆಹೆದುಕೊಟ್ಟೆಲು ಯಿ
20. ದರಸಾಮ್ಯವನೂ ಸರ್ವಮಾನ್ಯವಾಗಿ ಮಾರ್ಕಂಡೇಶ್ವರದೇ
21. ವರಅಮೃತಪಡಿಗೆ ಶಿತಾಪಕಮಲುಕವೊಡೆಯ
22. ರು ಧಾರೆಯನೆಹೆದು ಕೊಟ್ಟವಾಗಿ ಶ್ರೀಮಾರ್ಕಂಡೇಶ್ವರದೇನ
23. ರಿಗೆ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿ ತ್ರಿವಾ
24. ಚಕದಲೂ ಧಾರೆಯನೆಹೆದು ಕೊಟ್ಟ ಶಿಲಾಶಾಸನ ಯೀಧರ್ಮ
25. ಆರುಕಡ್ಡಿದೆಯು ಗಂಗೆಯತಡಿಯಲು ಗೋಬ್ರಾಹ್ಮರಕೊಂದಪಾ
26. ಪಕ್ಕೆಹೋಹರು ವಾರಣಾಸಿಯಲ್ಲಿ ತಮ ತಂದೆವಧಿಶಿದ ದೋಷಕ್ಕೆಹೋಹ . . .
27. ,
28. ನಯೋರ್ಮುಘೈ ವಾನಾಚ್ಚೈಯೋನುಪಾಲನಂ ದಾನಾತ್ವರ್ಗಮವಾಪ್ನೋತಿ
29. ಪಾಲನಾದಚ್ಯುತಂಪದಂ||ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಂಜ್ಯಂ
30. ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂ ಭವೇತ್
31. ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ಪಾ ಯೋಹರೇತ ವಸುಂಧರಾ
32. ವಿಷ್ಣ್ವಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ
33. ಯೀಧರ್ಮಕ್ಕೆ ಅವನಾನೊಬ್ಬ ತಪ್ಪಿದವ
34. . . . ಕತ್ತೆಕುದುರೆಗಳ ಮೈಥುನ ಮಾಡಿದ ದೋಷಕ್ಕೆ
35.

Note.

This record belongs to the reign of the Vijayanagar king Sadāśivarāya when Rāmarāya was actually governing the empire. It registers the gift of the income from the *santhe* or fair at Mārkaṇḍēśvarapura belonging to Vakkalēri (Vakkalahēri village) situated in Kōlālarājya (Kolar Kingdom) made by Sitāpaka Maluka Voḍeyar agent of Dilāvara Khāna Vaḍeyar, governor of Yenmenāḍ belonging to Chēlūr chāvaḍi

for the merit of Dilâvara Khâna. The grant was made for the food offerings and illuminations in the temple of the god Mârkaṇḍêśvara at the village Dêvalâpura. The usual imprecations conclude the grant.

The importance of the inscription lies in the fact that a grant was made for a Hindu temple by an agent of a Mussalman Officer Dilâvara Khân for the merit of the latter. The actual donor Sitâpaka Maluka Vadeyar called also Sitâpakhâna Vadeyar seems to have been a Mussalman. Some Mussalman Officers were employed by the Late Vijayanagar Kings. Among them were Dilâvar Khân and Rustumji Khân. In the reign of Sadâsiva Râya, these Officers made grants to Hindu Temples and Priests (*see* E. C. X, Kolar 147, and M.A.R. 1930, p. 159).

The date of the grant is given as Ś 1479 Naḷa sam. Âshâḍha Śu 4 which corresponds to 11th June 1556 A. D.

17

MALUR TALUK.

At Beḷlûr in the Narasâpur hobli, writing round the garuḍagamba pillar of Râma temple.

Kannada language and characters.

ಮಾಲೂರು ತಾಲ್ಲೂಕು ಬೆಳ್ಳೂರು ರಾಮದೇವರ ದೇವಸ್ಥಾನದ ಗರುಡಗಂಬದ ಸುತ್ತಲೂ ಬರೆದಿರುವುದು.

1. . ವಾಣರಾಸಿ ಬಳಗಿದೇವರಾಜೇಯರ ಮಲ್ಲಪ್ಪಗಳು ಮಾಡ್ತಿದ ಧರ್ಮ.

Note.

This short inscription records a gift, evidently the setting up of the above garuḍagamba pillar by Mallappa, (son or subordinate) of Vâṇarâsi Baḷegidêva Râṇe.

No date is given. A Baḷugidêva Râṇeva, subordinate of the Sêvuna king Râmachandra is referred to in a record of 1275 A. D. (M.A.R. 1911, p. 42). The characters of the present record seem to belong to the 18th century and hence Vâṇarâsi Baḷegi Dêva Râṇe of the present record may not be the same as Baḷugidêva Râṇeya referred to above.

18

BAGEPALLI TALUK.

At the village Dêvaragudipalli in the hobli of Bâgepalli, on a boulder to the south of the Tirumala temple.

Telugu language and characters.

ಬಾಗೆಪಲ್ಲಿ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ದೇವರಗುಡಿಪಲ್ಲಿ ಗ್ರಾಮದ ತಿರುಮಲ ದೇವಸ್ಥಾನಕ್ಕೆ ದಕ್ಷಿಣ ಹುಟ್ಟು ಬಂಡೆಮೇಲೆ ಬರೆದಿರುವುದು.

1. ಶುಭಮಸ್ತು ಶ್ರೀಜಯದ್ಭುತಯ ಶಾಲಿವಾಹನಶಕ ವರುಷಂಬುಲು ೧೪೭೮ ಅಗುನೆಟ ಪರಾಭವಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಬಹುಳ ೭ನೆಯ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ

2. ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀ ವೀರಸದಾಸಿವ ದೇವಮಹಾರಾಯಲುಗಾರು ವಿಜಯನಗರ
ಯಂದು ಸ್ಥಿರ
3. ವೃತ್ತವಿಸಾಂಬ್ರಾಜ್ಯ ಸೆಯುಚುನುಂಡಗಾನು ರಾಯಲ(?) ಅನತಿಮುಲೋನು ಶ್ರೀಮನ್ನಹಾಮಂಡ
ಲೇಶ್ವರ ರಾಮರಾಜುದೇವ
4. ,
ಸಾಸನಂ ತಿರುಮಲದೇವರಿಕ.

Note.

This record belongs to the reign of the Vijayanagar king Sadāśivarāya when the Mahāmaṇḍalēśvara Rāmarāja was ruling the kingdom under the orders of Sadāśiva. It records some gift of land for the Tirumaladēva temple. The details of the grant made are lost owing to lacunæ in line 4. The date of the record is given as Ś 1468 Parābhava sam. Kār. ba. 7 corresponding to 14th November 1546 A. D.

19

BOWRINGPET TALUK.

At the village Maḍivāla in the hobli of Kyāsamballi, on a vīragal in the land of Pūjāri Gaṇṭegauda.

Size 6' × 4'—3".

Kannaḍa language and characters.

ಬಾರಿಂಗ್‌ಪೇಟೆ ತಾಲ್ಲೂಕು ಕ್ಯಾಸಂಬಳ್ಳಿ ಹೋಬಳಿ ಮಡಿವಾಳ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಪೂಜಾರಿ ಗಂಟೆಗೌಡನ
ಹೊಲದಲ್ಲಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 6' × 4¼'.

1. ಸ್ವಸ್ತಿ ಶ್ರೀನಮಧಿಗತ ಪಞ್ಚಮ
2. ಹಾ ಶಬ್ದ ಪಲ್ಲವಾ
3. ನ್ವಯ ಶ್ರೀ ಪ್ರಿ [ಧಿ] ವಿವ
4. ಲ್ಲಭ ಪಲ್ಲವಕು
5. ಲ ತಿಲಕೈಯ್ಯವಾ
6. ಕೈ ಶ್ರೀಮದಿಪಿವ
7. ನೊಂಬ ಪಟ್ಟಂಗಟ್ಟಿ
8. ದ ಇಪ್ಪತ್ತೇಳನೇ
9. ವರಿಷದನ್ನಕೆಸ
10. ಂಬಳದ ಬಣಕ
11. ಮೆಣ್ಣಿಗವುಣ್ಣ
12. ತಲುಗಳ್ಳಿ ?
13. ವಂದು ವಿನಿಳಿವುಟ್ಟಿ ? ಕದಿಸತ್ತು ಸ್ವರ್ಗಿಯದಂ

Transliteration.

1. svasti śrī samadhigata-pañcha-ma-
2. hâśabda Pallavâ-
3. nvaya śrī pri [thi] vi-va-
4. llabha Pallava-ku-
5. latilakaiykaṇḍa-
6. kya śrīmad Irīva-
7. Nolamba paṭṭaṇḍattī-
8. da ippattēlane
9. varishadandu Kesa-
10. mbaḷada Baṇaka-
11. meṇḍi gavuṇḍa
12. tarugaḷgelgi-
13. vaṇḍu viniḷivutṭi kadi sattū svarggiyadam.

Translation.

Be it well. In the 27th year of the installation of the illustrious obtainer of the five great sounds, descendant of the Pallava lineage, lord of the earth, ornament to the Pallava race, keeper of his word, Irīva Nolamba :—Baṇakameṇḍigavuṇḍa of Kesambaḷa, fought during a raid on cattle, died and attained heaven.

Note.

This is a vīragal record describing the prowess of a warrior named Baṇakameṇḍigavuṇḍa of Kesambaḷa (same as the village Kyāsambaḷi) in the 27th regnal year of the Nolamba king Irīva Nolamba. It is not dated in any era. Irīva Nolamba flourished about Ś 873 (951 A. D.). [E. C. X, Chintāmaṇi 49].

20

GUDIBANDE SUB-TALUK.

Chōḷiṣeṭṭipalli grant of Dēvarāya II dated Ś 1351 in the possession of the Shanubhog of Chōḷēnahallī : 2 plates : No seal : [Plate XXIII—1, 2, 3].

Nandi Nāgari Characters : Sanskrit language.

ಗುಡಿಬಂಡೆ ಸಬ್ ತಾ | ಚೋಳೇನಹಳ್ಳಿ ಶ್ಯಾನುಭೋಗರಿಂದ ಹಾಜರಾದಲ್ಪಟ್ಟ ತಾಮ್ರಶಾಸನ.

2 ಕಲಗೆಗಳು; ಉಂಗುರ ಮುದ್ರೆ ಇಲ್ಲ.

I A—

1. ಹರೇಲೋಲಾವರಾಹಸ್ಯ ದಂಷ್ಠಾದಂಡಃ ಸ್ವ ಪಾತುವಃ | ಹಮಾದ್ರಿ
2. ಕಲತಾ ಯತ್ರ ಧಾತ್ರೀಚ್ಛ[ತ್ರ] ಶ್ರೀಯಂ ದಧಾ | ಹೇರಂಬಾಯನಮ
3. ಸ್ತಸ್ತಯದ್ವಂಡ ಗೃಹಮೇಧಿನಾಂ | ಮಧುವ್ರತಾನಾಂ ಸಗೀ
4. ತಮೋಖರೀ ಭವತಿ ತ್ರಯೀ | ಸದಾಂಕ್ಷಾದ ನಿಧೇರಿದೋ ಸಂತಾನೇ

5. ಯದು ಶೌಚ್ಛತೆ | ಅಭೂದಾಶ್ಚಿಯ್ಯಮಾಧುಯ್ಯ ವಸುಧಾಯಾ ತಪಃ ಪಲಂ |
6. ಸಂಗಮೋ ನಾಮ ರಾಜಾಭೂತ್ಸಾರಭೂತೇ ತದನ್ವಯೇ | ರೇಜೇ ಯಸ್ಯಯಶಃ ಶಿ
7. ಥೋ ಸರಣೀವ ಸುರಾಪಗಾ | ಸವರತ್ತನಿಧತಯಾ ಸಮ್ರಾಡಾಸೀ
8. ತ್ತನೂಭುವಾನು | ಮಧ್ಯ ಬುಕ್ತಮಹೀಪಾಲೋ ಮಣೀನಾಮಿವ
9. ಕೌಸ್ತುಭಃ | ತಸ್ಯ ಗೌರಾಂಬಿಕಾಜಾನೇತನಯೋ ಭೂದ್ಗುಣೋನ್ವಿತ
10. ಹಾರಗೌರಯಶಃ ಪೂರಹಾರೀಹರಿಹರಶ್ವರಃ | ಯತ್ನೋಡಶ
11. ಮಹಾದಾನ ಯಶಶಾ ದಿಗ್ವಿಹಾರಿಣಾ | ಭೂಯಸಾಮಭವನ್ನಾಲಂ
12. ಭುವನಾನಿ ಚತುರ್ದಶ | ಪ್ರತಾಪ ದೇವರಾಜಾಶ್ಚ ಪುತ್ರೋಭೂತ್‌ಭುವಿವಿಶ್ರತ |
13. ಪ್ರಮೋದ ಇವ ಮೂತ್ತಾಯಃ ಪ್ರಜಾನಾಂ ಸ್ವೈಗುಣೈರಭೂತ್ | ಪ್ರತಾರ್ಥಸಮಿ
14. ಥೋಭುತ್ವಾ ಪ್ರತಾಪಾಗ್ನಿರಣಾಂಗಳಃ | ವಿಜಿಮೋ ಯೇನ ವೀರೇಣ ವಿಜಯಃ
15. ಶ್ರೀಕರಗ್ರಹಃ | ತಸ್ಯ ದೇವಾಂಬಿಕಾಜಾನೇತ್ತನಯೋ ವಿನಯೋನ್ನತಃ | ವಿ
16. ದ್ಯಾನಿಧಿರ್ವಿಶೇಷಜ್ಞೋ ವೀರೋ ವಿಜಯಭೂಪತಿಃ | ದಯಾಂನಿಧೇರ ಭೂತ್ತ
17. ಸ್ಯ ದೇವೀ ನಾರಾಯಣಾಂಬಿಕಾ | ಶಾರೇರಿವ ಮಹಾಲಕ್ಷ್ಮೀ ಶಂಕರ ಸೈವ ಪಾ
18. ರ್ವತೀ | ಪುತ್ರರೂಪಂ ತಯಾಶ್ಲಾಘ್ಯಂ ಪೂರ್ವಜನ್ಮ ತಪಃಫಲಂ | ದೇವರಾಯ
19. ಮಹೀಪಾಲೋ ದಾತಾದೀವ್ಯತಿ ಭೂತಲೆ | ವದಾನ್ಯತಿಲಕಃ ಸೋಯಂ ದೇ
20. ವರಾಜೋ ಮಹಾನ್ಯಪಃ ಶಾಕೇವರ್ಷಗಳೇ ಚ[ಂ]ದ್ರಬಾಣಾಗ್ನಿ
21. ಶಶಿಭಿರ್ಮಿತೆ | ಶೌಮ್ಯಾಪ್ಯೇ ವತ್ಸರೇ ಶುದ್ಧೇ ಮಾಶಿ ಭಾದ್ರಪದೇ
22. ಶುಭೇ ಶುಚಾಪಕ್ಷೇ ಪಂಚದಶ್ಯಾಂ ನಕ್ಷತ್ರೇಶಸ್ಯವಾಸರೇ | ಸೋಮೋ
23. ಪರಾಗತಃ ಪುಂಜ್ಯೇಕಾಲೇ ಧರ್ಮಾಧ್ಯಮರ್ಮವಿತಃ | ತುಂಗಭ
24. ದ್ರಾ ತಟೇಪುಂಜ್ಯೇ ಪಿರುಪಾಕ್ಷಸ್ಯ ಸಂನಿಧೌ | ಹನುಗುಂಡ ಪುರೀ ರಾ
25. ಜ್ಯ ರೊದ್ದ ದೇಶೇ ಪ್ರಥಾಂಗತೆ | ತುಂಭ್ವಕಲ್ಪಾಖ್ಯತಾಂಪ್ರಾಪ್ತೆ ಸ್ಥಲೆ

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26. ಸ್ಥಿತಿಮುಪೇಯುಷೀ | ಐಷ್ಯತಂಗ್ರಾಮಂ ಚೋಲಶಚ್ಚಿಪಲ್ಯಾಖ್ಯಂ ಧರಣೀ
27. ತಲೆ | ವಿಧಾಯ ತ್ರ್ಯಂಬಕಪುರ ಮಗ್ರಹಾರಂ ಮಹಾಶಯಃ | ಧಾರಾಪೂವ್ರಮ
28. ದಾದ್ವಿಪ್ರಗಣಾಯ ಗುಣಶಾಲಿನೆ ಪದವಾಕ್ಯ ಪ್ರಮಾಣಾಖ್ಯ ಸಿ[ಂ]ಧೂ
29. ನಾಂ ಪಾರದ್ಯತ್ವನೇ | ಶ್ರೀ ತ್ರ್ಯಂಬಕಪುರೇಹ್ಯಸ್ಮಿ ವೃತ್ತಿ ಭಾಜಾ ದ್ವಿಜನ್ಮನಾಂ | ಲಿ
30. ಖ್ಯತೆ ನಾಮಗೋತ್ರಾಣಿ ಶಾಖಾಂಶ್ಚ ವಿಮಲಾತ್ಮನಾಂ | ಕಾಶ್ಯಪಸ
31. ಗೋತ್ರಸ್ಯ ಯಾಜುಷಸ್ಯ ಭುವನಗುರೋಃ ಶ್ರೀ ಕ್ರಿಯಾಶಕ್ತಿಗುರೋಃ ಪ್ರಾಥಮಿ
32. ಕೀವೃತ್ತಿಃ | ಶ್ರೀ ಬೋಧಾನಂದಾನ್ವಯ ಪ್ರವರ್ತಕಸ್ಯ ಭವರೋಗಮೈದ್ಯಸ್ಯ ಶ್ರೀ ಗೋ
33. ವಿಂದಾನಂದ ಗುರೋವ್ಯೃತ್ತಿರೇಕಾ | ಭಾರದ್ವಾಜಸ ಗೋತ್ರಸ್ಯ ಯಾಜುಷಸ್ಯ
34. ದೀರ್ಘಮಲಿನಾಥ ಸೂನೋರ್ನಾಗಣಸ್ಯ ವೃತ್ತಿಷ್ಕಟ್ಟಂ | ಹಾರೀತಸ್ಯ
35. ಯಾಜುಷಸ್ಯ ವಿಶ್ವೇಶ್ವರಾರಾಧ್ಯ ಸೂನೋರ್ಲಕ್ಷ್ಮೀ ಕಾಂತಾರಧ್ಯುಸೈಕಾ
36. ವೃತ್ತಿಃ | ಕಾಶ್ಯಪಸಗೋತ್ರಸ್ಯ ಯಾಜುಷಸ್ಯ ಫೇಚಣ ಸೂನೋಃ ಕೂಚಿ
37. ಭಟ್ಟ ಸೈಕಾವೃತ್ತಿಃ | ಭಾರದ್ವಾಜಸ ಗೋತ್ರಾಣಾಂ ಬಹ್ವಚಾನಾನಾಗಪ್ಪಾ
38. ರಾಧ್ಯ ಸುತಾನಾಂ ಜನಪಾರಾಧ್ಯ ಮಧುವಣಾರಾಧ್ಯ ಚಾಡಪಾರಾಧ್ಯ

39. ನಾಗಪಾರಾಧ್ಯ ಲಕ್ಷ್ಮಣಾರಾಧ್ಯ ಗಂಗಣಾರಾಧ್ಯೇತಿ ಪಂಚಾಂಗವ್ಯ
40. ತ್ತಿ ಪುಷ್ಯಂ ಮೃಶ್ವಾಮಿತ್ರಸ್ಯ ಬಹ್ವಚಸ್ಯ ರಾಘವಸೂನೋರ್ನಾಗಣಸ್ಯ
41. ವೃತ್ತಿರೇಕಾ ವಾನಿಷ್ಯಸ್ಯ ಬಹ್ವಚಸ್ಯ ನಾಗಣಸೂನೋಃ ಸಿಂಗರಿ
42. ಭಟ್ಟಸ್ಯ ವೃತ್ತಿರೇಕಾ ಭಾರದ್ವಾಜನ ಗೋತ್ರಸ್ಯ ಬಹ್ವಚಸ್ಯ ಪೆಂಮಣಾರ್ಯ
43. ಸೂನೋ ರಾ ಭಲಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ | ಕಾಶ್ಯಪನ ಗೋತ್ರಸ್ಯ ಬ
44. ಹೃಚಸ್ಯ ಸಿಂಗಣಾರ್ಯ ಸೂನೋರ್ನಾಗಣ ಸ್ಯೈಕಾವೃ
45. ತಿಃ | ಜಾಮದಗ್ನಸ್ಯ ಬಹ್ವಚಸ್ಯ ಗೋವಿಂದಸೂನೋತ್ತಿ
46. ಪಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ || ಕಾಶ್ಯಪಸ್ಯ ಬಹ್ವಚಸ್ಯ ಲಘು
47. ಣ ಸೂನೋಃ ಸಂಗಣಸ್ಯೈಕಾವೃತ್ತಿಃ || ವಾದೂಲಸ್ಯ ಯಾ
48. ಜುಪಸ್ಯ ರಾಮಚಂದ್ರ ಸುತಸ್ಯ ನೃಹರಿ ಭಟ್ಟಸ್ಯ ದ್ವೇವೃತ್ತಿಃ || ಆ
49. ತ್ರೇಯಸ್ಯ ಬಹ್ವಚಸ್ಯ ನರಹರಿಪುತ್ರಸ್ಯ ಸಿಂಗಣಸ್ಯೈಕಾವೃತ್ತಿಃ
50. ಭಾರದ್ವಾಜನ ಗೋತ್ರಸ್ಯ ಬಹ್ವಚಸ್ಯ ಸಾವಣಾರ್ಯ ಸೂನೋರ್ಮಲಣಸ್ಯೈ
51. ಕಾವೃತ್ತಿಃ | ಹಾರೀತಸ್ಯ ಬಹ್ವಚಸ್ಯ ಚೂಲಪಾರ್ಯ ತನಯಸ್ಯ ಜನಪ
52. ಸ್ಯೈಕಾವೃತ್ತಿ ಆಗಸ್ತ್ಯ ಸ್ತೋ ಬರುಚಸ್ಯ ವೀರಣ ಸೂನೋ ನಾರಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ |

II B—

53. ವಿಶ್ವಾಮಿತ್ರಸ್ಯ ಬಹ್ವಚಸ್ಯ ದೇವಣಸೂನೋ ಬಸವಣಸ್ಯೈಕಾವೃತ್ತಿಃ | ಬಾದ
54. ರಾಯಣನ ಗೋತ್ರಯೋರ್ಬ ಹೃಚಯೋಃ ಪುಟಣಸುತಯೋರ್ನೃಹರಿ ಶಿಗಣಯೋ ವ್ಯ
55. ತ್ತಿ ದ್ವಯಂ | ಕಾಶಿಕಸ್ಯ ಬಹ್ವಚಸ್ಯ ಮಂಗಣ ಸೂನೋರ್ಲಬಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ ||
56. ಶ್ರೀವತ್ಸಸ್ಯ ಯಾಜುಷಸ್ಯ ಗೋಪಣ ಸೂನೋರ್ನಾಗಣಸ್ಯೈಕಾವೃತ್ತಿಃ | ಶ್ರೀವ
57. ತ್ಸಸ್ಯ ಯಾಜುಷಸ್ಯ ಗೋಪಣಸೂನೋ ರಾಚಣಸ್ಯೈಕಾವೃತ್ತಿಃ | ಗಾತಮಸ್ಯ ಬ
58. ಹ್ವಚಸ್ಯ ಚಾಯಣ ಸೂನೋರ್ನೃಹರೇರೇಕಾವೃತ್ತಿಃ | ಆತ್ರೇಯಸ್ಯ ಬಹ್ವಚಸ್ಯ ದೇವ
59. ಣ ಸುತಸ್ಯ ಲಿಗಣಸ್ಯೈಕಾವೃತ್ತಿಃ | ವಸಿಷ್ಠಸ್ಯ ಬಹ್ವಚಸ್ಯ ರಾಮಣಪುತ್ರ
60. ಸ್ಯರಾಯಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ | ಕಾಶ್ಯಪಸ್ಯ ಬಹ್ವಚಸ್ಯ ವೀರಣ ಸೂನೋರ್ಲಿಗ
61. ಣಸ್ಯೈಕಾವೃತ್ತಿಃ | ಭಾರದ್ವಾಜಸ್ಯ ಬಹ್ವಚಸ್ಯ ಚೌಡಪಸುತಸ್ಯ ಗಣಪಸ್ಯೈಕಾ
62. ವೃತ್ತಿಃ | ಭಾರದ್ವಾಜಸ್ಯ ಬಹ್ವಚಸ್ಯ ಹೊಂನಪಸೂನೋತ್ತಿ ಪುಣಸ್ಯೈಕಾವೃತ್ತಿಃ | ಭಾರ
63. ದ್ವಾಜಸ್ಯ ಬಹ್ವಚಸ್ಯ ಕೇಶಪಾರ್ಯ ಸೂನೋವಿಶಪಾರ್ಯ ಸ್ಯೈಕಾವೃತ್ತಿಃ | ಭಾರದ್ವಾಜಸ್ಯ
64. ಬಹ್ವಚಸ್ಯ ಕೇಶಪಾರ್ಯ ಸುತಸ್ಯ ನಾಗಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ ಕೌಂಡಿನ್ಯಸ್ಯ ಯಾ
65. ಜುಷಸ್ಯ ವಿಶಪಸೂನೋರ್ದೇವ ಪಶ್ಯೈಕಾವೃತ್ತಿಃ | ವಾಸಿಷ್ಠಸ್ಯ ಯಾಜುಷಸ್ಯ ಮಲ್ಲ
66. ಪ್ಪಸೂನೋಸ್ತಿಪ್ಪಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ | ವಾಸಿಷ್ಠಸ್ಯ ಬಹ್ವಚಸ್ಯ ನಾರಾಯಣ
67. ದೇವಸೂನೋರ್ಲಬಣ ಸ್ಯೈಕಾವೃತ್ತಿಃ | ಗಾಂಗ್ಗಸ್ಯ ಬಹ್ವಚಸ್ಯ ದೇವಣಸೂ
68. ನೋ ಮಲ್ಲ ಪಶ್ಯೈಕಾವೃತ್ತಿಃ | ಆತ್ರೇಯಸ್ಯ ಬಹ್ವಚಸ್ಯ ಚಿದಪ್ಪ ಸೂನೋಃ ಶಿರಿಗ
69. ರಿನಾಥಸ್ಯ ದತನಂಜ್ಯ ವೃತ್ತಯಃ | ಭಾರದ್ವಾಜಸ್ಯ ಬಹ್ವಚಸ್ಯ ದೇವಣಾರ್ಯ ಸುತಸ್ಯರಾ
70. ಮಚಂದ್ರಸ್ಯ ಪಿಂತತಿ ನಂಜ್ಯಾವೃತ್ತಯಃ | ಭಾರದ್ವಾಜನಗೋತ್ರಸ್ಯ ಬಹ್ವಚಸ್ಯ ನಾಗಪಾರಾ
71. ಧ್ಯ ಸೂನೋ ಜನಪಾರಾಧ್ಯಸ್ಯ ಚತಸ್ತ್ರೀವೃತ್ತಯಃ | ಭಾರದ್ವಾಜನ ಗೋತ್ರಾ ಬಹ್ವಚಾಃ ನೃ
72. ಸಿಂಕಾರಾಧ್ಯ ಸೂನುರ್ಹರಿಪುಷ್ಠಃ | ಮಧುವಣ ಸೂನುರ್ಲಬಣಃ | ಚೌಡಪಸೂನುರ್ದೇವಣಃ | ತ್ರಯ ಏ

73. ತೇ ಪ್ರತ್ಯೇಕ ಮರ್ಧಾರ್ಥಾ ವೃತ್ತಿಭಾಗಿನಃ | ಭಾರದ್ವಾಜಯೋ ಲಬ್ಧ್ವಚಯೋಃ ಸಿಂಗಣ ಅಥಲ
ಸೂನೋಃ
74. ನಾರ್ಗಣಾಂನದಾತಯಾ ವೃತ್ತಿರೇಕಾ | ಕಾಸ್ಯಪಸ್ಯ ಬಹ್ವಚಸ್ಯ ಮಲ್ಲಪಸುತಸ್ಯ ಚಾಡ
75. ಪರ್ಯಾರ್ಥಾ ! ಶ್ರೀವತ್ಸಸ್ಯ ಬಹ್ವಚಸ್ಯ ತಿಪ್ಪಣ ಸೂನೋರ್ಮಲ್ಲಪರ್ಯಾರ್ಥಾ ಶ್ರೀವತ್ಸ
76. ಸ್ಯ ಬಹ್ವಚಸ್ಯ ಮಾಧವಸೂನೋ ಸ್ತಿಪ್ಪಣರ್ಯಾರ್ಥಾ ! ವಾಸಿಷ್ಠಃ ಬಹ್ವಚಾಃ ಬಸವಣ
77. ಸೂನುಮಾದಣಃ ಗೋವಿಂದಸೂನು ಮೈಲಾರಃ ಕೋಟಿದೇವಪುತ್ರ ಸ್ತಿಮಣಃ ಏತೇತ್ರಯಃ ಪ್ರತ್ಯೇಕ
78. ಮರ್ಧಾವೃತ್ತಿ ಭಾಗಿನಃ | ಪೈಶ್ವಾಮಿತ್ರಯೋ ಬಹ್ವಚಯೋಃ ರಾಘವನಾಗಣ ಸೂನೌ ಕೃ
79. ಪ್ಲಭಟ್ಟ ಸಿಂಗಣಯೋ ರೇಕಾವೃತ್ತಿಃ | ಯಾಜುಸಸ್ಯಾತ್ರೇಯಸ್ಯ ಗೋಪಣ ಸೂನೋನಾಗಣ ನಾ
80. ರ್ಥಾ ವಾಸಿಷ್ಠಸ್ಯ ಯಾಜುಷಸ್ಯ ತ್ತಿಪಣ ಸೂನೋರವ್ವಣರ್ಯಾರ್ಥಾ | ಬಹ್ವಚಸ್ಯಾತ್ರೇಯಸ್ಯ ದೇವ
81. ಣಸೂನೋಃ ಸಂಗಣರ್ಯಾರ್ಥಾ ಶುಕ್ಲಯಾಜುಷಸ್ಯ ಗಾತಮಸ್ಯ ವಿಷ್ಣುಸೂನೋ ಪಂಡರಿವರ್ಧಾ |
ಯಜುಷಸ್ಯ ವ
82. ನಿಷ್ಪಸ್ಯ ನೊರ್ನಪ್ಪ ಪುನೋರ್ಮಲ್ಲಪರ್ಯಾರ್ಥಾ | ಅತ್ರಿ ವಸಿಷ್ಠ ಭರದ್ವಾಜಸ ಗೋತ್ರಾಣಾಂ ರುಬ್ಧ
ಜುಃ ಶಾ
83. ಖಿನಾಂ ರಾಮಚಂದ್ರ ಬೊಮಣ ಲೋಕಣ ತಿಂಮಣನಾಂ ವೃತ್ತಿರೇಕ | ದೇವರಾಯ ಮಹಾರಾಯದ

I A—

1. ಹರೇಲಿಲಾ ವರಾಹಸ್ಯ ದಂಘ್ರಾದಂಢಃ ಸ್ಸ ಪಾತು ವಃ | ಹಮಾಡ್ರಿ
2. ಕಲಶಾ ಯತ್ರ ಧಾತ್ರಿಚ್ಛ[ತ್ರ] ಶ್ರೀಯಂ ದಧೌ | ಹೇಂವಾಯನಮ
3. ಸ್ತಸ್ಮ ಯದ್ವಂದ ಗೃಹಮೇಧಿನಾಂ | ಮಧುಬ್ರತಾನಾಂ ಸಗೀ
4. ತಮೌಖರೀ ಭವತಿ ತ್ರಯೀ | ಸದಾಂ ಹ್ಯಾದ ನಿಧಿ ರಿಂದೋ ಸಂತಾನೇ
5. ಯದ್ವ ಶೌಜ್ಜಿತೇ | ಅಭೂದಾಶ್ಚಿರೈ ಮಾಧುರ್ಯ ವಸುಧಾಯಾ ತಪಃ ಪಲಂ |
6. ಸಂಗಮೋ ನಾಮ ರಾಜಾ ಭೂತಸಾರಭೂತೇ ತದನ್ವಯೇ | ರೇಜೇ ಯಸ್ಯ ಯಶಃ ಶಿ
7. ಧಾ ಸರಣಿವ ಸುರಾಪಗಾ | ಸವರತ್ತ ನಿಧಿತಯಾ ಸಮ್ರಾಡಾಸೀ
8. ತನುಭುವಾನು | ಮಧ್ಯ ಬುಕ್ಲಮಹಿಪಾಲೋ ಮಣಿನಾಮಿವ
9. ಕೌಸ್ತುಭಃ | ತಸ್ಯ ಗೌರಾಂವಿಕಾ ಜಾನೇ ತನಯೋ ಭೂದ್ರುಣೋನ್ವಿತ
10. ಹಾರ ಗೌರಯಶಃ ಪೂರಹಾರಿ ಹರಿಹರಶ್ವರಃ | ಯತ್ಪೊಡಶ
11. ಮಹಾದಾನ ಯಶಶಾ ದಿಗ್ವಿಹಾರಿಣಾ | ಭೂಯಸಾಮಭವನ್ನಾಲಂ
12. ಭುವನಾನಿ ಚತುರ್ದಶ | ಪ್ರತಾಪ ದೇವರಾಜಾಶ್ಚ ಪುತ್ರೋ ಭುತ್ ಭುವಿ ವಿಶ್ರತ |
13. ಪ್ರಮೋದ ಇವ ಮೂತಾ ಯಃ ಪ್ರಜಾನಾಂ ಸ್ವೈಗುಣೈರಭುತ್ | ಪ್ರತಾರ್ಥ ಸಮಿ
14. ಧೋ ಭುತ್ವಾ ಪ್ರತಾಪಾಗ್ನೌ ರಣಾಂಗಣೇ | ವಿಜಿತೋ ಯನ ವೀರೇಣ ವಿಜಯಃ
15. ಶ್ರೀಕರಗ್ರಹಃ | ತಸ್ಯ ದೇವಾಂವಿಕಾ ಜಾನೇ ಸ್ತನಯೋ ವಿನಯೋನ್ನತಃ | ವಿ
16. ದಾನಿಧಿ ವಿಶೇಷಜ್ಞೋ ವೀರೋ ವಿಜಯಭೂತಿಃ | ದಯಾಂ ನಿಧಿ ರಭುತ್
17. ಸ್ಯ ದೇವೀ ನಾರಾಯಣಾಂವಿಕಾ | ಶೌರೇರಿವ ಮಹಾಲಕ್ಷ್ಮೀ ಶಂಕರಸ್ಯೈವ ಪಾ
18. ರ್ವತೀ | ಪುತ್ರರೂಪಂ ತಯಾ ಸ್ತಾಧ್ಯಂ ಪೂರ್ವಜನ್ಮ ತಪಃ ಪಲಂ | ದೇವರಾ
19. ಮಹಿಪಾಲೋ ದಾತಾ ದೀವ್ಯನಿ ಭೂತಲೇ | ವದಾನ್ಯತಲಿಲಕಃ ಸಾಯಂ ದೇ
20. ವರಾಜೋ ಮಹಾನೃಪಃ ಶಾಕೇ ವರ್ಷ ಗಣೇ ಚದ್ರವಾಣಾಶ್ಚಿ
21. ಶಶಿಭಿರ್ಮಿತೇ | ಶೌಮ್ಯಾಖ್ಯೇ ವತ್ಸರೇ ಶುಭ್ರೇ ಮಾಶಿ ಭಾದ್ರಪದೇ
22. ಶುಭೇ ಶುಕ್ಲೌ ಪಕ್ಷೇ ಪಂಚದಶ್ಯಾಂ ನಕ್ಷತ್ರೇಶಸ್ಯ ವಾಸರೇ | ಸೋಮೋ

23. परागतः पुण्ये काले धर्माध्वमर्मवित् । तुंग भ
 24. द्रा तटे पुण्ये विरुपाक्षस्य संनिधौ । पेनुगुंड पुरी रा
 25. ज्ये रोह् देशे प्रयांगते । तुंग्वे कल्वाख्यतां प्राप्ते स्थले

II A—

26. स्थिति सुपेयुषी । ख्यातं ग्रामं चोलि शट्टि पल्याख्यं धरणी
 27. तले । विधाय त्रयंवक्रपुरमग्रहारं महाशयः । धारापूत्रम
 28. दाद्विप्रगणाय गुगुत्तालिने पदवाक्य प्रमाणाख्यासि यू
 29. नां पारदृश्वने । श्रीत्रयंवक्रपुरेह्मास्मि वृत्तिभाजाद्विजन्मनां । लि
 30. ख्यते नाम गोत्राणि शाखांश्च विमलात्मनां । काश्यपस
 31. गोत्रस्य याजुपस्य भुवन गुरोः श्रीक्रियाशक्तिगुरोः प्राथमि
 32. की वृत्तिः । श्री योधानंदान्वय प्रवर्त्तकस्य भवरोगवैद्यस्य श्री गो
 33. विदानंद गुरोर्वृत्तिरेका । भारद्वाजस गोत्रस्य याजुपस्य
 34. दीर्घमलिनाथ सूनोर्नागणस्य वृत्तिषट्कं । हारीतस्य
 35. याजुपस्य विश्वेश्वराराध्य सूनोर्लक्ष्मीकांतारध्यस्यैका
 36. वृत्तिः । काश्यपसगोत्रस्य याजुपस्य पांचण सूनोः कूचि
 37. भट्टस्यैकावृत्तिः । भारद्वाजस गोत्राणां बहुचानां नागप्पा
 38. राध्य सुतानां जेनपाराध्य मधुवणाराध्य चोडपाराध्य
 39. नागपाराध्य लक्ष्मणाराध्य गंगणाराध्येति पंणा वृ
 40. त्ति षट्कं वैश्वामित्रस्य बहुचस्य राघवसूनोर्नागणस्य
 41. वृत्तिरेका वासिष्ठस्य बहुचस्य नागणसूनोः सिंगरि
 42. भट्टस्य वृत्तिरेका भारद्वाजसगोत्रस्य बहुचस्य पैमणार्थ
 43. सूनोर्गौभलभट्टस्यैका वृत्तिः । काश्यपसगोत्रस्य व
 44. हचस्य सिंगणार्थ सूनोर्नागणस्यैका वृ
 45. तिः । जामदग्नस्य बहुचस्य गोविंदसूनोस्ति
 46. णस्यैकावृत्तिः ॥ काश्यपस्य बहुचस्य लख
 47. ण सूनोः संगणस्यैकावृत्तिः ॥ वाधूलस्य या
 48. जुपस्य रामचंद्रसुतस्य नृहरि भट्टस्य द्वे वृत्ती ॥ आ
 49. त्रयस्य बहुचस्य नरहरिपुत्रस्य सिंगणस्यैकावृत्तिः
 50. भारद्वाजसगोत्रस्य ववृचस्य सावणार्थ सूनोर्मलणस्यै
 51. का वृत्तिः । हारीतस्य बहुचस्य चोलपार्थ तनयस्य जनप
 52. स्यैका वृत्ति आगस्त्यस्यो वरुचस्य वीरण सूनो नारणस्यैका वृत्तिः ।

II B—

53. विश्वामित्रस्य बहुचस्य देवणसूनोर्वसवणस्यैका वृत्तिः । वाद
 54. रायणसगोत्रयोर्वहचयोः पुटणसुतयोर्नृहरि सिंगणयो वृ
 55. त्तिद्वयं । कौशिकस्य बहुचस्य मंगणसूनोर्लखणस्यैका वृत्तिः ॥
 56. श्रीवत्सस्य याजुपस्य गोपण सूनोर्नागणस्यैका वृत्तिः । श्री व
 57. त्सस्य याजुपस्य गोपणसूनो राचणस्यैका वृत्तिः । गौतमस्य व
 58. हचस्य चायणसूनोर्नृहरे रेका वृत्तिः । आत्रेयस्य बहुचस्य देव
 59. ण सुतस्य लिगणस्यैकावृत्तिः । वासिष्ठस्य बहुचस्य रामणपुत्र
 60. स्य रायणस्यैकावृत्तिः । काश्यपस्य बहुचस्य वीरण सूनोर्लिग

61. णस्यैकावृत्तिः । भारद्वाजस्य बहुचस्य चौडपसुतस्य गणपस्यैका
 62. वृत्तिः । भारद्वाजस्य बहुचस्य हौनपसूनोस्तिप्पणस्यैकावृत्तिः । भार
 63. द्वाजस्य बहुचस्य केशपार्यसूनो विठपार्यस्यैका वृत्तिः । भारद्वाजस्य
 64. ववृचस्य केशपार्यसुतस्य नागणस्यैकावृत्तिः । कौडिन्यस्य या
 65. जुषस्य विठप्पसूनोर्देवपस्यैका वृत्तिः । वासिष्ठस्य याजुषस्य मल्ल
 66. णसूनोस्तिप्पणस्यैका वृत्तिः । वासिष्ठस्य बहुचस्य नारायण
 67. देवसूनोर्लखणस्यैका वृत्तिः । गार्ग्यस्य बहुचस्य देवणसू
 68. नो मल्लपस्यैकावृत्तिः । आत्रेयस्य बहुचस्य चदप्प सूनोः शिरिगि
 69. रिनाथस्य दशसंख्य वृत्तयः । भारद्वाजस्य बहुचस्य देवणार्य सुतस्य रा
 70. मचंद्रस्य धिशति संख्या वृत्तयः । भारद्वाजसगोत्रस्य बहुचस्य नागपारा
 71. ध्य सूनोजनपाराध्यस्य चतस्रो वृत्तयः ॥ भारद्वाजस गोत्रा बहुचाः नृ
 72. सिहाराध्य सूनुर्हरिभट्टः । मधुवण सूनूर्लखणः । चौडपसूनूर्देवणः । त्रय ए
 73. ते प्रत्येकमर्धार्धावृत्तिभागिनः । भारद्वाजयोर्बहुचयोः सिंगण अभल सून्नो
 74. नार्गणां दातया वृत्तिरेका । कास्यपस्य बहुचस्य मल्लपसुतस्य चौड
 75. पस्यार्धा । श्रीवत्सस्य बहुचस्य तिप्पणसूनोर्मल्लपस्यार्धा श्रीवत्स
 76. स्य बहुचस्य माधवसूनोस्तिप्पणस्यार्धा । वासिष्ठाः बहुचाः वसवण
 77. सनुमादणः गोविदसनुमैलारः कौटिलिदेव पुत्रुस्तिमणः एत त्रयः प्रत्येक
 78. मर्धावृत्तिभागिनः । वैश्वामित्रयोः बहुचयोः राघव नागण सून्वौ कृ
 79. णभट्ट सिंगणयोरेकावृत्तिः । याजुसस्यात्रेयस्य गोपण सूनो नागणसा
 80. र्धा वासिष्ठस्य याजुषस्य तिप्पण सूनोर्बवणस्यार्धा । बहुचस्यात्रेयस्य देव
 81. णसूनोः संगणस्यार्धा शुक्ल्याजुषस्य गौतमस्य विष्णुसूनो पंडरिवर्धा । यजुषस्य व
 82. सिष्ठस्य नोर्नप्पुनोर्मल्लपस्यार्धा अत्रि वसिष्ठ भरद्वाजसगोत्राणां रुख्यजुः शा
 83. खिनां रामचंद्र वोमण लोकण तिमणनां वृत्तिरेका । देवराय महारायद
 (२०००८८ ई०१०८८.)

Transliteration.

I A—

1. Harêr lilâ-varâhasya damshîtrâ-damdaḥ (s) sa pâtu vaḥ | Hamâdri¹
2. kalaśâ yatra dhâtrî chchha [tra] śrîyam² dadhau | Hêrambâya nama-
3. s tasma [i] yad-damda³-grihamêdhnâm⁴ madhuvratânâm sa [m] gî-
4. ta-maukharî bhavati trayî⁵ sadâ (m) hlâdanidhêr indô [s] samtânê
5. Yadu-saujnite⁶ | abhûd âśchiryya⁷ mâdhuryya⁸ vasudhâyâ [s] tapah-
- p[h] alam⁹ |
6. Samgamô nâma râjâ bhût sârabhûtê tad-anvayê¹⁰ réjê yasya yasah-śim-
7. dhô [s] saraṇiva Surâpagâ¹¹ sava¹²-ratta¹³-nidhatayâ¹⁴ samrâḥ¹⁵ âsî-
8. t tanûbhuvânu¹⁶ | madhya¹⁷ Bukka-mahîpâlô mauṇnam iva
9. Kaustubhaḥ¹⁸ tasya Gaurâmbikâ-jânê [s] tanayô' bhûd guṇônvita¹⁹

1. Read Hemâdri.

2. Read śrîyam.

3. Read gaṇḍa.

4. Read samjnite.

5. Read âścharya.

6. Read mâdhuryam.

7. Read sarva.

8. Read ratna.

9. Read nidhês tasya.

10. Read tanûbhuvâm.

11. Read madhyê.

12. Read guṇânvitah.

10. hâra-gaura-yaśah-pûra-hârî Hariharaśva-rah¹ yat-shôdaśa-
11. mahâ-dâna-yaśasâ² dig-vihâriṇâ³ bhûyasâm abhavannâlam
12. bhuvanâni chaturdaśa⁴ Pratâpa Dêvarâjâ-śya⁵ putrô bhût bhuvi viśrata⁶
13. pramôda iva mûttâ⁷ yah prajânâṃ svai [r] ganair abhût⁸ pratârtha⁹ sami-
14. dhô bhutvâ¹⁰ pratâpâgnau raṇâṃgaṇe¹¹ vijitô¹² yêna vîrêṇa vijaya (h)-
15. śrî-kara-grahaḥ¹³ tasya Dêmâmbikâ-jânês tanayô vinayônnutah¹⁴ vi-
16. dyâ-nidhir viśeshajñô vîrô Vija (r) yabhûpa-tiḥ¹⁵ dayâ (ṃ) nidhêr abhût ta-
17. sya dēvî Nârâyaṇâmbikâ¹⁶ Śaurêr iva Mahâlakshmi Śankarasyaiva Pâ-
18. rvati¹⁷ putra-rûpaṃ tayâ¹⁸ ślâghyam pûrva-janma-tapaḥ-phalam¹⁹ Dêva-
râya-
19. mahipâlô dâtâ divyati bhûtale²⁰ vadânya-tilakaḥ sôyam Dê-
20. varâjô mahâ-nṛpah Śâkê varsha-ganê cha[m̐]dra bânâgni-
21. śasîbhir mite²¹ Śaumyâkhyê vatsarê suddhê mâśi Bhâdrapadê
22. śubhê śuchau pakshê pañchadaśyâm nakshatrêśasya vâsare²² sômô-
23. parâgataḥ puṃnyê kâlê dharmâdhva-marma-vit²³ Tuṃgabha-
24. dra-taṭe puṃnyê Virupâkshasya samnidhau²⁴ Penugumḍa-purî-râ-
25. jyê Rodda-dêśe pratham gate²⁵ Tuṃbbekalvâkhyatâṃ prâpte sthalê

II A—

26. sthitim upêyushi²⁶ khyâtam grâmam Chôlîsaṭṭipalyâkhyam dharani-
27. talê²⁷ vidhâya Tryambakapuram agraharam mahâśayah²⁸ dhârâpûvram²⁹ ta-
28. dâd vipra-gaṇâya guṇasâline pada-vâkya pramâpâkhyâ-si[m̐]dhû-
29. nâṃ pâradṛîśvanê³⁰ śrî Tryam³¹ akapurê hyasmi [n] vṛittibhâjâ [m] dvijanma-
nâm³² li-
30. khyate nâma gôtrâni śâkhâṃścha vimalâtmanâm³³ Kâśyapa-sa-
31. gôtrasya yâjushasya bhuvana-gurôḥ śrî Kriyâśakti-guroḥ prâthami-
32. kî vṛittih³⁴ śrî Bôdhânandânvaya-pravarttakasya bhava-rôga-vaidyasya
śrî Gô-
33. vindânanda-gurôr vṛittir êkâ³⁵ Bhâradvâja-sa-gotrasya yâjushasya
34. Dîrgha-Malinâthasûnôr Nâgaṇasya vṛiti shshatkam³⁶ Hârîtasya
35. yâjushasya Viśvêśvararâdhya-sûnôr Lakshminîkântârâdhyaśyaikâ
36. vṛittih³⁷ Kâśyapa-sagôtrasya yâjushasya Pôchana-sûnôh Kûchi-
37. bhaṭṭasyaikâ vṛittih³⁸ Bhâradvâjasa-gôtrâṇâm bahvṛichânâm Nâgappâ-
38. râdhya-sutânâm Jamnapârâdhya Madhuvaṇârâdhya Chaudapârâdhya
39. Nâgapârâdhya Lakshmanârâdhya Gaṃgaṇârâdhyaēti shamṇâ [m̐] vṛi-
40. tti-shatkam Vaiśvâmitrasya bahvṛichasya Râghava-sûnôr Nâgaṇasya
41. vṛittir êkâ Vâsishṭhasya bahvṛichasya Nâgaṇa-sûnôr Simgari-

1. Read Hariharêśvarah

2. Read yaśasâm.

3. Read dig-vihâriṇâm.

4. Read śya.

5. Read viśrutah.

6. Read mûrtô.

7. Read pratyarthi.

8. Read hutvâ

9. Read vihitô.

10. Read tayas.

11. Read dhârâ-pûvram.

42. bhaṭṭasya vṛttir êkā Bhāradvāja-gotrasya bahvṛichasya Pemmanārya-
43. sūnôr Aubhalabhaṭṭasyaikā vṛttih | Kāśyapasa-gôtrasya ba-
44. hṛichasya Siṃgaṇārya-sūnôr Nāgaṇasyaikā vṛi-
45. tih | Jāmadagnasya bahṛichasya Govimda-sūnôs Ti-
46. paṇasyaikā vṛttih | Kāśyapasya bahṛichasya Lakha-
47. ṇa-sūnôh Saṃgaṇasyaikā vṛttih | Vādhûlasya yâ-
48. jushasya Rāmachamdra-sutasya Nṛiharibhaṭṭasya dvê vṛttih | Â-
49. trêyasya bahṛichasya Narahari-putrasya Siṃgaṇasyaikā vṛttih
50. Bhāradvāja-gôtrasya bahvṛichasya Sāvaṇārya-sūnôr Malaṇasyai-
51. kâ vṛttih | Hārîtasya bahṛichasya Chôlapārya-tanayasya Janapa-
52. syaikā vṛtti Âgastasyô baruchasya Virāṇa-sūnô [r] Nāraṇasyaikā vṛttih |

II B—

53. Viśvāmitrasya bahṛichasya Dêvaṇasūnôr Basavaṇasyaikā vṛttih | Bâda-
54. rāyaṇasa-gôtrayôr bahṛichayôh Puṭaṇasutayôr Nṛihari Śi[m]gaṇavô [r] vṛi-
55. tti.dvayaṃ | Kauśikasya bahvṛichasya Maṃgaṇa-sūnôr Lakhaṇasyaikā
vṛttih ||
56. Śrīvatsasya yājushasya Gôpaṇa-sūnôr Nāgaṇasyaikā vṛttih | Śriva-
57. tsasya yājushasya Gôpaṇa-sūnôr Âchaṇa-syaikā vṛttih | Gautamasya ba-
58. hvṛichasya Châyāṇa-sūnôr Nṛiharêr êkā vṛttih | Âtrêyasya bahvṛi-
chasya Dêva-
59. ṇa-sutasya Ligaṇasyaikā vattih | Vasishṭasya bahṛichasya Rāmaṇa-
putra-
60. sya Rāyaṇasyaikā vṛttih | Kāśyapasya bahṛichasya Virāṇa-sūnôr Liga-
61. ṇasyaikā vṛttih | Bhāradvājasya bahṛichasya Chaudapa-sutasya
Gaṇapasyaikā
62. vṛttih | Bhāradvājasya bahvṛichasya Homṇapa-sūnôs Tippaṇasyaikā
vṛttih | Bhāra-
63. dvājasya bahvṛichasya Kêśapāryasūnô Viṭhapāryasyaikā vṛttih |
Bhāradvājasya
64. bahvṛichasya Kêśapārya-sutasya Nāgaṇasyaikā vṛttih | Kaumḍinyasya yâ-
65. jushasya Viṭhappa-sūnôr Dêvapasyaikā vṛttih | Vāsishṭasya yājushasya
Malla-
66. ppa-sūnôs Tippaṇasyaikā vṛttih | Vāsishṭasya bahṛichasya Nārāyaṇa-
67. dēva-sūnôr Lakhaṇasyaikā vṛttih | Gārgyasya bahṛichasya Dêvaṇa-sū-
68. nō Mallapasyaikā vṛttih | Âtrêyasya bahṛichasya Chadappa-sūnôh
Śirigi-
69. rināthasya daśa saṃkhyā vṛttayah | Bhāradvājasya bahṛichasya Dêva-
nārya-sutasya Rā-
70. machamdrasya vimśati-saṃkhyā vṛttayah | Bhāradvāja-gôtrasya
bahvṛichasya Nāgapārā-

71. dhya-sûnô[r] Janapârâdhya-sya chatastrô vṛittīyah ᳚ Bhâradvâjasa-gôtrâ
babrichâḥ Nṛi-
72. simhârâdhya-sûnu Haribhaṭṭah ᳚ Madhuvana-sûnur Lakṣaṇah ᳚ Chauḍa-
pa-sûnur Dêvanah ᳚ traya ê-
73. te pratyêkam ardhârdhâ-vṛitti-bhâginah ᳚ Bhâradvâjavôr bahvrichayôḥ
Simṣaṇa Abhala-sûnnô.
74. Nârṇaṇmadâtayâ vṛittir êkā ᳚ Kâsyapasya bahvrichasya Mallapa-utasya
Chauḍa-
75. pasyârdhâ ᳚ Śrīvatsasya bahvrichasya Tippaṇa-sûnôr Mallapasyârdhâ
Śrīvatsa-
76. sya bahvrichasya Mâdhava-sûnôs Tippaṇasyârdhâ ᳚ Vâsishṭhâḥ bahvri-
châḥ Basavaṇa-
77. sûnu Mâḍaṇah Gôvinda-sûnu Maṇârâḥ ᳚ Kôṭidêva-putrus Timmaṇah êtê
trayah pratyêka-
78. m ardhâ-vṛitti-bhâginah Vaiśvântrayôḥ bahvrichavôḥ Râghava Nâgaṇa
sûnvau Kṛi-
79. śṇabhaṭṭa Simṣaṇayôr êkā vṛittih ᳚ yâjusasyâtrêyasya Gôpaṇa-sûnô
Nâgaṇa sâ-
80. rdhâ Vâsishṭasya yajushasya Tippaṇa-sûnôr Avvaṇasyârdhâ ᳚ bah-
vrichasyâtrêyasya Dêva-
81. ṇa-sûnôḥ Saṅgaṇasyârdhâ śukla-yâjushasya Gautamasya Viśṇvasûnô
Paṇḍarivardhâ ᳚ yajushasya Va-
82. sishṭasya Nôṇappa-punôr Mallapasyârdhâ Atri Vasishṭha Bhârad-
vâjasa-gôtrâṇâṃ rukh yajuh sâ-
83. khinâṃ Râmachandra Bomaṇa Lôkama Timmaṇarâṇ vṛittir êkā
Dêvarâya-mahârâyada.

Translation.

Lines 1—4.

May the barlike tusk of Hari who took the form of Varâha (Boar) for sport, borne on which the earth possessed the beauty of an umbrella with the Golden Mountain as its finial protect you :

Salutation to Hêramba, the bees dwelling on (*lit.* householders) whose temples render music with the Veda as an accompaniment. (The meaning of this verse is not very clear).

Lines 4—20.

In the race of the moon who is a treasure of joy to the righteous called Yadu, was born the fruit of the austerities of the earth, possessed of wonderful sweetness. In that great lineage arose a king named Sangama the stream of whose fame shone like the Ganges. Among the sons of that treasure of jewels (Sangama), king Bukka-mahîpâla shone like Kaustubha among gems. The son of that lord of Gaurâmbikâ

(Bukka) was Hariharêsvara endowed with good qualities and with fame flowing like a stream and white like a string of pearls. The fourteen worlds are not sufficient to hold his fame arising from the sixteen gifts made by him and sporting in all the cardinal regions.

Pratāpa Dêvarāja was his son, famed in the world. He was, by his qualities, like the embodiment of the happiness of his subjects. That hero made oblations of his enemies in the fire of his valour on the battle-field and held the hand of (married) the Goddess of Victory. His son by Dêmâmbikâ was king Vijayabhûpati, pre-eminent on account of his courtesy, a treasure of learning, distinguished for his knowledge, and brave. The consort of that treasure of compassion, Vijayabhûpati was Nârāyaṇâmbikâ, like Lakshmi of Vishṇu and Pârvati of Śankara. The praise-worthy fruit of their austerities in previous births is their son king Dêvarāja. Ever generous he is dwelling in happiness on earth.

Lines 20—31.

An ornament to the benevolent, highly magnanimous and versed in the secrets of the path of righteousness, the great king Dêvarāja, in the Śaka year counted by moon, arrows, fires and moon (1351), in the year Saumya, in the pure month Bhâdrapada, in the bright fortnight, on the 15th lunar day, on Monday, on the holy occasion of the lunar eclipse on the holy bank of the Tungabhadra, and in the presence of Virûpāksha, gave away with pouring of water, the famous village Chôlisattipalli situated in the renowned Tumbekallu-sthala, Kodda-dêsa and Penugundapurî kingdom, making it an agrahâra named Tryambakapura to the assemblage of Brahmans, endowed with righteous qualities and having reached the other shore of the ocean of grammar, Mîmâmsâ and logic. The names of the pure souled Brahmans who hold the vṛittis in this Tryambakapura are written here along with their gôtras and śâkhas.

Lines 31—48.

The first vṛitti belongs to the guru Kriyâśakti, the teacher (guru) of the universe, born of Kâśyapagôtra and a follower of Yajurveda. One vṛitti belongs to the guru Gôvindânanda, of Bôdhânandânava, a physician to the disease of worldliness (bhava—world of births and deaths): To Nâgaṇa, son of Dirgha Malinâtha of Bhâradvâja-gôtra and Yajurveda, 6 vṛittis: to Lakshmîkântârâdhya, son of Viśvēśvarârâdhya of Hârîta-gôtra and Yajurveda, one vṛitti: to Kûchibhaṭṭa, son of Pôchaṇa of Kâśyapa-gôtra and Yajurveda, one vṛitti: to the six sons of Nâgappârâdhya, of Bhâradvâja-gôtra and Rik-śâkhâ, named Jamapârâdhya, Madhuvanârâdhya, Chaudapârâdhya, Nâgapârâdhya, Lakshmanârâdhya and Ganganârâdhya, 6 vṛittis: to Nâgaṇa, son of Râghava of Viśvânîtra-gôtra and Rik-śâkhâ, one vṛitti: to Singaribhaṭṭa, son of Nâgaṇa of Vâsishṭha gôtra and Rîgvêda, one vṛitti: to Aubhalabhaṭṭa, son of Penmanârya of Bhâradvâja-gôtra and Rîgvêda, one vṛitti: to Nâgaṇa, son of Singanârya, of Kâśyapa-gôtra and Rîgvêda, one vṛitti: to Tipaṇa,

son of Gôvinda of Jâmadagnya-gôtra and Rîg Vêda one vṛitti : to Sangana, son of Lakhaṇa of Kâśyapa-gôtra and Rîg Vêda, one vṛitti.

Lines 48—56

To Nṛibharibhaṭṭa, son of Râmachandra, of Vâdhûla-gôtra and Yajur Vêda, two vṛittis : to Singana, son of Narahari of Âtrêya-gôtra and Rîg Vêda, one vṛitti : to Malana, son of Sâvaṇârya of Bhâradvâja-gôtra and Rîg Vêda, one vṛitti : to Janapa, son of Chôlapârya of Hârîta-gôtra and Rîg Vêda, one vṛitti : to Nârana, son of Virana of Agastya-gôtra and Rîg Vêda, one vṛitti : to Basavana, son of Dêvana, of Viśvâmitra-gôtra and Rîg Vêda, one vṛitti : to Nrihari and Singana, sons of Puṭana of Bâdarâyana-gôtra and Rîg Vêda, two vṛittis : to Lakhaṇa, son of Mangana of Kausika-gôtra and Rîg Vêda, one vṛitti.

Lines 56—64.

To Nâgana, son of Gôpana of Śrīvatsa-gôtra and Yajur Vêda, one vṛitti : to Âchana, son of Gôpana of Śrīvatsa-gôtra and Yajur Vêda, one vṛitti : to Nrihari, son of Châyana of Gautama-gôtra and Rîg Vêda, one vṛitti : to Liṅṅana, son of Dêvana of Âtrêya-gôtra and Rîg Vêda, one vṛitti : to Râyana, son of Râmana of Vasishṭha-gôtra and Rîg Vêda, one vṛitti : to Liṅṅana, son of Virana of Kâśyapa-gôtra and Rîg Vêda, one vṛitti : to Ganapa, son of Chaudapa, of Bhâradvâja-gôtra and Rîg Vêda, one vṛitti : to Tippana of Bhâradvâja-gôtra and Rîg Vêda, son of Honnapa, one vṛitti : to Viṭhapârya, son of Kêśapârya of Bhâradvâja-gôtra and Rîg Vêda, one vṛitti.

Lines 64—68.

To Nâgana, son of Kêśapârya of Bhâradvâja-gôtra and Rîg Vêda, is given one vṛitti : to Dêvapa, son of Viṭhappa of Kaundînya-gôtra and Yajur Vêda one vṛitti : to Tippana, son of Mallappa of Vasishṭha-gôtra and Yajur Vêda, one vṛitti : to Lakhaṇa, son of Nârâyana-dêva of Vasishṭha-gôtra and Rîg Vêda, one vṛitti : to Mallapa son of Dêvana of Gârgya-gôtra and Rîg Vêda, one vṛitti.

Lines 68—79.

To Śirigirinâtha, son of Chadappa of Âtrêya-gôtra and Rîg Vêda, are given 10 vṛittis : to Râmachandra, son of Dêvaṇârya of Bhâradvâja-gôtra and Rîg Vêda, 20 vṛittis : to Janapârâdhya, son of Nâgapârâdhya of Bhâradvâja-gôtra and Rîg Vêda, 4 vṛittis : the three persons named Haribhaṭṭa, son of Nṛisinhârâdhya, Lakhaṇa, son of Madhuvaṇa, Dêvana, son of Chaudapa, all of Bhâradvâja-gôtra and Rîg Vêda get half a vṛitti each : to Nâgana and Annadâta, sons of Singana and Aubhala of Bhâradvâja-gôtra and Rîg Vêda, one vṛitti : to Chaudapa, son of Mallapa of Kâśyapa-gôtra and Rîg Vêda, half a vṛitti : to Mallapa, son of Tippana of Śrīvatsa-gôtra and Rîg Vêda, half a vṛitti : to Tippana, son of Mâdhava of Śrīvatsa-gôtra and Rîg Vêda, half vṛitti : Mâdana, son of Basavana, Maîlâra, son of Gôvinda, Timmana, son of Kôṭidêva, these three persons of Vasishṭha-gôtra and Rîg Vêda get half vṛitti each.

Lines 79—84.

To Kṛishṇabhaṭṭa and Singaṇa of Viśvâmitra-gôtra and Ṛig Vêda, sons of Râghava and Nâgaṇa, one vṛitti (each): to Nâgaṇa of Yajur Vêda and Âtrêya-gôtra, son of Gôpaṇa, half a vṛitti: to Avvaṇa, son of Tippaṇa of Vasishṭha-gôtra and Yajur Vêda, half a vṛitti: to Sangana, son of Dêvaṇa of Ṛig Vêda and Âtrêya-gôtra, half a vṛitti: to Paṇḍari, son of Viṣṇu of Śukla Yajur Vêda and Gautama-gôtra and to Mallappa, son of Nôrnappa of Yajur Vêda and Vasishṭha-gôtra, half a vṛitti: to Râmachandra, Bomaṇa, Lôkaṇa and Timmaṇa of the Atri, Vasishṭha and Bharadvâja-gôtras and of the Ṛig and Yajur Vêdas, one vṛitti each is to be given.

Dêvarâya-mahârâya's gift

Note.

This copper plate sâsana consisting of two plates was found in the house of the village accountant of Chôlênahalli. The plates measure 11"×7"× $\frac{1}{4}$ ". There is writing on one side of the first plate and on both sides of the second plate. There is a hole on the top of both the plates. There is no seal nor ring. The letters of the record are well carved in Nandi Nâgari characters. But there are several orthographical errors. The language is Sanskrit. The record is however incomplete as it stops after reciting the names of the donees and referring to king Dêvarâya. Another plate which must have contained the boundaries of the village granted, terms of gift, imprecatory verses, signature, etc., seems to have been lost.

The grant belongs to the reign of the Vijayanagar King Dêvarâya II, son of Vijayabhûpati and Nârayaṇâmbikâ. The usual stanzas in praise of the Sangama dynasty of kings from Yadu and Sangama down to Dêvarâya II are given (*cp.* E. C. XII, Tumkur 11) after the invocatory verses addressed to the gods Varâha and Gaṇêśa.

The object of the record is to register the gift of an agrahâra village called Chôlîsaṭṭipalli (Chôlênahalli) renamed Tryambakapura situated in the Penugonḍa-puri kingdom, Rodda province, Tumbekallu-sthala to certain Brahmans with Kriyâśakti-guru at their head by the king Dêvarâya II.

The date of the grant is given as Ś 1351 Saumya sam. Bhâdrapada śu 15 Monday with a lunar eclipse and corresponds to 12th September 1429, a Monday with a lunar eclipse and occurring in the month of Nija Bhâdrapada.

The importance of the record lies in its containing the gôtra and sûtra of the royal preceptor Kriyâśakti, not found so far in the inscriptions and literary references to that guru. He is stated in this record to belong to Kâśyapa-gôtra and to have been a follower of the Yajur Vêda. He is also honoured in this record with the appellation *bhuvana-guru* or world-preceptor. Among the other donees are some names ending in ârâdhya (*cp.* E. C. XI, Davangere 23 of 1410).

Kriyâśakti was a famous teacher who belonged to the Suddha Śaiva sect of Śaivism, evidently the same as the Kâlâmukha sect. His name, religion and the

preference shown to the Kashmir Brahmins and Śaiva agamas by his disciple Mādhavamantrin lead to the inference that he belonged to the Kālāmukha sect. This had numerous votaries in the Karnāṭaka from very early times but practically disappeared after the reign of Dēvarāya II. It is believed that its followers were absorbed by the Viraśaiva or Lingayat cult and the Smārta or Advaita sect. There are references to the guru Kriyāśakti from 1347 A.D. to 1431 A.D. in inscriptions, and hence it is surmised by some scholars that there were several gurus of this name during this period.

The absence of the gōtra and sūtra of the Kālāmukha gurus so often met with in inscriptions should not be taken to denote that they were opposed to Vedic teaching and the Brahman social system. The Kālāmukha gurus are always praised as being well-versed in the Vēdas and Vēdāṅgas. A lithic record at Belgāmi, the chief centre of the Kālāmukha sect, dated 1036 A.D., while referring to the Kālāmukha priest Lakulīśvara-panḍita gives in a verse the essence of his doctrine: Mahādēva is god, his feet are worthy of worship by all the world. The rule enjoined in the three Vēdas for the order of castes and āśramas is dharma. (E.C. VII, Shikarpur 126: translations, P. 98).

There are several inscriptions and literary works referring to Kriyāśakti from the time of Harihara I down to the reign of Dēvarāya II.—The earliest of these inscriptions is the Hecheche copper śāsana of 1347 in which he is spoken of as the guru of Mādhava, minister of Prince Mārāpa and praised as an incarnation of Śiva (E. C. VIII, Sorab 375). Heddase Plates of Mārāpa contain the same information and are of the same date (M.A.R. 1929, P. 168).

A stone inscription of Bukka I, dated 1368 at Muchchandi speaks of Kāśī Vilāsa Kriyāśakti as the instructor of Mādhava (or Mādhava-mantrin), in Pure Saivism (E.C. VII Shikarpur 281). A copper plate grant of Harihara II dated 1378 speaks of Kriyāśaktiāchārya as the *kula* guru (family preceptor) of the king (E.C. V, Channarayapatna 256). The Gadag Plates of Harihara II, dated 1379, refer to a grant made by the king at the instance of his preceptor śrīmad rājaguru mahāmandalāchārya Vāṇivilāsa Kriyāśakti. This is believed to be different from Kāśī Vilāsa Kriyāśakti (M.E.R. 1925, p 88). The Hosahalli Plates of Harihara II, dated 1384, describe Harihara II as having listened to the teachings of Kriyāśakti and Vidyāraṇya (Journal of Bombay Historical Society, Vol. I, No. 2, p. 1). A lithic record of the same reign, dated 1390 A. D. at Śankaratīrtha near Muḷabāgal states that Immadi Bukka, son of Harihara II granted the village Kummāyipalli for the services of the shrine of Vidyāśankara set up in memory of the guru Kriyāśakti who had died in the previous year (1389). This record would establish some connection between him and Vidyāśankara. Whether Vidyāśankara was merely the name of the deity set up or whether he had anything to do with the Vidyātīrtha of Srīngēri who died about 1356 or with Vidyāśankara, the guru of Narahari, successor of

Mādhavamantrin at Goa cannot be determined (*see* M.A.R. 1932, p. 106; J.B. Br. A.S. IV, p. 108).

After this we have two copper plates of Harihara, dated 1398 and 1399 which also praise Harihara II as the worshipper of the feet of rāja-rāja-guru-pitāmaha Kriyāśaktidēva who was the worshipper of the feet of Svayambhu Triyambakadēva (M.A.R. 1912, P. 47). A lithic record of the same reign, dated 1403 speaks of the governor of Āraga named Viṭṭhaṇṇa Oḍeyar as a swan at the lotus feet of Kriyāśakti-guru-muniśvara and registers a gift of land to Kriyāśakti-dēva-rāya-voḍeyar and also to the guru of the Śringēri Matt (Singēriya voḍeyar) [E.C. VI Koppa 53: also Koppa 52 and E.C. VIII, Tirthahalli 133.]

We next come to the records of the reign of Dēvarāya I. A stone inscription at the Harihara temple at Harihara speaks of Dēvarāya as having obtained his supreme knowledge by the favour of rāya-rāja-guru-maṇḍalāchārya Kriyāśakti-guru. It is dated in 1410 A.D. (E.C. XI, Davangere 23). The Daṇḍepalli Plates of Dēvarāya I's son Vijaya-bhūpati call Vijaya-bhūpati as a disciple of Kriyāśakti-dēśika and record a gift by that king of a village called Kriyāśakti-pura to Brahmans. (E.I. XIV, p. 80). A stone record of the reign of Dēvarāya II at Puttūru in South Canara District, dated 1431 A. D. registers a gift of lands on the occasion of the visit of the teacher Kriyāśaktidēva to the place. The Superintendent for Epigraphy, Madras who has noticed this in his Annual Report on South Indian Epigraphy for 1931 (P. 48) gives his opinion that this Kriyāśakti is evidently different from his namesake who was the spiritual preceptor of Mādhavamantrin and also of Harihara II.

In none of the above stone or copper records are the gōtra and sūtra of Kriyāśakti given. A few references to Kriyāśakti in contemporary literature may be noticed here. Tātparyadīpikā, a work in Sanskrit being a commentary on a philosophical treatise called Sūtasamhitā by Mādhava-mantrin tells us that the author (here called Mādhavāchārya) was a disciple of Kāśivilāsa Kriyāśakti. As stated already Mādhavamantrin served under Prince Mārāpa, Bukka I and Harihara II. Kampa-rāya-charitam of Gangādēvi also speaks of Kāśivilāsa Kriyāśakti as her guru. Śrīnātha author of some Chāṭu verses in Telugu states in his work that the goddess Sarasvati got for him the title of Kavi Sārvaabhauma before Chandrabhūsha Kriyāśakti Rāya. (Sources of Vijayanagar History by S. Krishnaswami Iyengar, p. 61). In a foot note on p. 61 of the same work Dewan Bahadur Dr. S. Krishnaswami Iyengar opines that this is a distinct person from Kāśivilāsa Kriyāśakti, the preceptor of Mādhavamantrin and Gangādēvi, the first member of the full title being the personal designation of the occupant and the second that of the office.

MYSORE DISTRICT.

21

HEGGADADEVANKOTE TALUK.

At the village Belatūr, in the hobli of Aatarasante, on a stone lying near the Karalumannagudi.

Size 2'—6" × 2'.

Old Kannada language and characters.

ಹೆಗ್ಗಡದೇವನಕೋಟೆ ತಾಲ್ಲೂಕು ಅಂತರಸಂತೆ ಹೋಬಳಿ ಬೆಳತೂರುಗ್ರಾಮದ ಕರಲುಮಂಣಗುಡಿ ಬಳಿ ಬಿದ್ದು
ಯಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 2½' × 2'.

ಹಳಗನ್ನಡಕ್ಕರ.

- | | |
|----------------------------------|----------------------------------|
| 1. . . . ಪ | 8. . . . ಯಕಾಸ್ತಪಗೋತ್ರ ಪಾರಯ್ಯ |
| 2. . . . ಯರ | 9. . . . ಗಾಮುಣ್ಣ ಪದಿರ್ಕಣ್ಣ ಗಮಣ್ಣ |
| 3. . . . ಣ್ಣಪಪೃಥುವಿ | 10. . . . ಯಿದತ್ತಿಯನಚಿದೊಂ ಕೆಜೆ |
| 4. . . . ಯುತ್ತಿರೆ ಬಾಗಿಜಬು | 11. . . . ಲ್ಲ ಈ ಕವಿಲೆಯ ಪಾರ್ವರನ |
| 5. . . . ಗುಣಿಯುಂ ಪೆಣ್ಣತಿಪ (?) | 12. . . . ಬುತುಗಕೊಂಗುಣಿಕಟ್ಟಿದ |
| 6. . . . ಯುಬಿಟ್ಟದತ್ತಿಬಿತ್ತುವ | 13. ಕೆಜೆ ಬಿಟ್ಟ ದತ್ತಿ |
| 7. . . . ಗೆ ಸುಸ್ಥಿ ಗ್ರಹಣದೊಳ್ತೆನಿ | |

Transliteration.

- | |
|--------------------------------------|
| 1. . . . pa |
| 2. . . . yara |
| 3. . . . ṇapa prithuvi |
| 4. . . . yuttire Bāgija Bu |
| 5. . . . guṇiyuṃ peṇḍati Pa (?) |
| 6. . . . yu biṭṭa datti bittuva |
| 7. . . . ge susthi grahaṇadoḷ teni |
| 8. . . . ya Kāsyapa-gōtra Mārayya |
| 9. . . . gāmuṇḍa padirkaṇḍuga maṇṇu |
| 10. . . . yi-dattiyan aḷidom keṇe |
| 11. . . . lla ī kavileya pārvvaran a |
| 12. . . . Butuga-Koṃguṇi kaṭṭida |
| 13. keṇe biṭṭa datti |

Translation.

. . . . While Anṇapa was ruling the earth. Bāgija Bu [tuga] Koṃguṇi and his wife Pa made the gift of *bittucaṭṭa*. Be it well. On the occasion of

eclipse, Gāmunḍa granted 10 kaṇḍugas of land to Mārayya of Teni . . .
ya Kāśyapagôtra. He who destroys this gift will incur the sin of destroying ? tanks,
red cow, and Brahmans. The grant made for the tank built by Bûtuga Konguṇi.

Note.

This inscription is fragmentary as the inscription stone is broken on both the sides and a number of letters are lost both at the beginning and end of lines 1—11.

A king is first referred to as ruling the earth. Only the letters ṇṇapa at the end are now left. The name may stand for Anṇapa. There is a Noḷamba king Anṇapa who ruled from 931 to 940 over parts of Tumkur and Chitaldrug Districts. Whether his rule extended over parts of Mysore District cannot be determined definitely. But the exercise of some authority in the Ganga kingdom by the Noḷambas is indicated in some inscriptions (*see* M.A.R. 1939, p. 177 ; E.C. III, Mandya 13 of 395). No date is given in the record but the characters appear to belong to the 10th century A.D.

The main object of the inscription is to record the construction of a tank by Bûtuga Konguṇi and a grant made for the same. This Bûtuga was probably the same as the Ganga king who slew the Chôla king Râjāditya at Takkôlam (E.C. III, Mandya 41) about 949 A.D. At the time of the grant he might have been a prince. The present record gives the title Bâgiṇa to him. It is not clear what it means. His wife is also stated to have joined with him in making a grant of *bittuvaṭṭa* for the tank built by him. But her name is lost in the inscription except the initial Pa. The record next refers the grant of 10 kaṇḍugas of land to Mārayya of Kāśyapagôtra by some gāmunḍa. Probably the donee of this grant Mārayya received confirmation of the grant of *bittuvaṭṭa* for the tank from Bûtuga and his wife. An imprecation is contained against the violators of the grant. The word *bittuvaṭṭa* seems to indicate either a portion of the produce of the lands below a tank or some wet lands below a tank granted to the person who built the tank or repaired it.

Regarding the wife of Bûtuga Konguṇi, we have only the initial letter Pa for her name. Even this letter is not very clear. So far we have come across the names of two wives of his, Rêvakanimmadi, the Râshtrakûṭa princess, and Chikkabbe referred to in a record at Âlahalli (E. C. VII, Shimoga Taluk. 96 and E. I., IV, 350).

Very close to the inscription stone is a ruined old tank and it is probable that this was the tank referred to in the lithic record.

22

At the village Ningahalli in the same hobli, on the 1st viragal near the forest settlement.

Size 5'—6"×4'—0".

Kannada language and characters.

ಹೆಗ್ಗಡದೇವನಕೋಟೆ ತಾಲ್ಲೂಕು ಕಂದಲಿಕೆ ಹೋಬಳಿ ಬೇಟರಾಕ್ ನಿಂಗಹಳ್ಳಿ ಉರಕುಪ್ಪೆ ಹತ್ತಿರಯಿರುವ
೧ನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 5½' × 4'.

1. ಸ್ವಸ್ತಿಶ್ರೀ	9. ಯಧುಚರಕು
2. ಮತ್ತುಪ್ಪ	10. ಲದ ವೀರ
3. ಭವನಂವ	11. ನ ಕಾದಿ
4. ತ್ಸರದ	12. ಸ್ಥಾನಮಂ
5. ಕಾರ್ತಿಕ ಬ	13. ಕೊಣ್ಣು ನು
6. ಳನೆದಿವ	14. ರ ಲೋ
7. ನ ಬಡಿ	15. ಕಕೆಸಂದಂ
8. ಬಳ್ಳಿವಾಡಿ	

Note.

This records the prowess of a warrior named Vira of *Adhutarukula* (lit. family of the brave) who fought with the sword and died after capturing a stronghold.

The date of the event is given as the 9th lunar day of the dark half of Kārtika in the year Prabhava.

No king is named nor is the record dated in any era. The characters seem to belong to the 11th century A.D.

23

On a second viragal at the same place.

Size 5' × 4'

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 11ನೆಯ ವಿರಗಲ್ಲು.

1. ಸ್ವಸ್ತಿಶ್ರೀಮತು ಸಕವರಿಷ್ ೯೯೨	8. ಚೋಳ
2. ತೊಂಬನೂಜಿ ತೊಂಬತ್ತೆರಡನೆ ವರ್ಷಂ	9. ದೇವ
ಶ್ರೀ ಕರಪುಷ್ಯ	10. ಗ್ಗಯಾ
3. ೧೦ನೆ ಬೀರಬಯನಾಡಹರಿವಿನಲು ಕಾದಿ	11. ಣ್ಣ . . .
ಕಳ್ಳರಟ್ಟಿ	12. ಯ್ದಾ . . .
4. ಬೀರಪದಕೆಸಂದರು	13. ಪಳ
5. ವೀ	14. ಪರಿಷ
6. ರರಾ	15. ಸ್ವಸ್ತಿಶ್ರೀಮಂಗಳ
7. ಜೇನ್ದ್ರ	16. . . . ಮಗಂ ಬಜಿಸಿದ ಕಲು

Note.

Some letters are lost in lines 11, 12 and 16 of the record. This record belongs to the reign of the Chôla king Vira Rajendra Chôla and mentions the death of a

warrior named Bira while fighting the battle of Bayanād against thieves. His son is said to have got the viragal inscription engraved.

The date is given as Ś 992 Śrī Kara Pushya 10 and the regnal year of Vīra Rājendra Chōla is also given but it cannot be clearly made out owing to lacunæ. Ś 992 is equivalent to 1069 or 1070 A.D. which would be the 6th or 7th regnal year of Vīra Rājendra (see E. C. X, Chintāmaṇi 161) and corresponds to the cyclic year Śauniya or Śādhārāṇa and not Khara. The nearest Khara corresponds to A.D. 1051 which would fall in the 34th or 35th regnal year of Rājendra Chōla. There is some confusion in the date. Perhaps the word Śrīkara in line 2 might simply mean auspicious and not indicate the name of the cyclic year.

24

At the village Bichanahalli in the hobli of Antarasante, on a stone near the Māri shrine.

Size 5'×4'.

Kannada language and characters.

ಹೆಗ್ಗಡದೇವನಕೋಟೆ ತಾಲ್ಲೂಕು ಅಂತರಸಂತೆ ಹೋಬಳಿ ಬೀಚನಹಳ್ಳಿ ಮಾರಿಗುಡಿ ಹತ್ತಿರಯಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 5'×4'

1.
2.
3. ಗೌತಮ ಕ್ಷೇತ್ರ
4. ಮೇಶ್ವರರಾಜ
5. ಡಲಕರಗಂಡ
6. ಪಟ್ಟಣ ನಿಂಹ್ಯಾನಾಧೀಶ್ವರರಾಗಿ
7. ದೇವರಾಜಪುರದ ಪುಷ
8. ಯಾ ಚಾಮರಾಜವೊಡೆಯರ
9. ಕ್ರಮಾರ್ಜಿತವಾಗಿ ಬಂದ ಹುರದ ಕೊಡೆ ಉಭಯಂ
10. ಉಪಗ್ರಾಮಗಳು ಸರ್ವಮಾನ್ಯವಾಗಿ ದೇವರಾಜಪುರವನು
11. ಸೋಗಲವಾಡಿ ಪುರಸ್ಥಳದ ಬೀಚನಹಳ್ಳಿ ಕಳೆಯ
12. ಸೂರು ಆ ಕಲ್ಲಿನ ತೆಂಕಳಪುರವಾದ ಮ ಗ್ರಾಮಸಹವಾಗಿ ಯೀವೂರಚತು
13. ಪುರಿಗಳಾಗಿ ಸಂಧತವಾಗಿ ದೇವರಾಜಪುರ ಮಾಡಿ ನಾನಾ ಗೋತ್ರದ ನಾನಾ ಸೂತ್ರದ
ನಾನಾ ಶಾಖೆಯ
14. ಉದ ಸಕಲವಿವ್ಯಾಪಾರಂಗತರಾದ ಬ್ರಾಹ್ಮಣೋತ್ತಮರಿಗೆ ಮಾಡಿ
ಪುತ್ರಪೌತ್ರಪಾರಂ
15. ಪತಿಯಾಗಿ ದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಅನುಭವಿಸಿ ಬಹಿರಿಯೆಂದು
ಕೃಷ್ಣಾರ್ಪಣ ಬುದಿ
16. ಯಿಂದ ಸರ್ವಮಾನ್ಯವಾಗಿ ಅನುಭವಿಸುವಂತಾಗಿ ದಾಯಾದ್ಯ ಮಕ್ಕಳು ಸಹವಾಗಿ ಪುತ್ರಪೌತ್ರಪಾ

17. ರಂಪರೆಯಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ಸುಖದಿಂ ಅನುಭವಿಸಿ ಬಹಿರಿಯೆಂದು ಕೊಟ್ಟ ಶಿಲಾಶಾಸನ
18. . . ಮೆಯೊಳಗುಳ್ಳ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷೀಣ ಆಗಾಮಿ ನಿಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಪ್ಪಭೋಗತೇಜ ಸ್ವಾಮ್ಯಂಗಳನು
19. ಅಗುಮಾಡಿ ಅನುಭವಿಸಿಕೊಂಡು ಸುಖದಿಂ ಬಹಿರಿಯೆಂದು ಕೊಟ ಹೊಳೆಬೀಜ
20. ನಹಳಿಗೆ ಪ್ರತಿನಾಮಧೇಯವಾದ ದೇವರಾಜಪುರವೆಂಬ ಅಗ್ರಹಾರದ ಶಿಲಾಶಾಸನ ಸ್ವದತ್ತಾಂ ಪರ ದತ್ತಾಂ ವಾ ಯೋ
21. ಹರೇತಿ ವಸುಂಧರಾ ಪಷ್ಪಿರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿ ದಾನಪಾಲನಯೋ ಮೃಢೈ ದಾನಾಭೇಯೋ
22. ನೃಪಾಲನಂ ದಾನಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಚುತಂಪದಂ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Note.

This records the gift of the village Bichanahalli situated in Sôgalavâdîpura-sthala in Hurada-sîme with certain hamlets forming them into an agrahâra named Dêvarâjapura made by the king of Mysore, Dêvarâja Voḍeyar, son of Dêvarâja Voḍeyar and grandson of Châmarâja Voḍeyar. The agrahâra was granted free from all taxes and with all the rights of possession to certain Brahmans not named who are said to have been proficient in all branches of learning. The king Dêvarâja Voḍeyar is stated to have been seated on the throne of Śrîrangapatṭana (Seringapatam). The usual imprecations occur at the end of the grant.

No date is given. The donor Dêvarâja Voḍeyar was the king of Mysore from 1659 to 1672.

25

On a viragal in the forest block of the deserted village Lakshmunîpura in the hobli of Kandali.

Size 5' × 4'

Kannada language and characters.

ಹೆಗ್ಗಡದೇವನಕೋಟೆ ತಾಲ್ಲೂಕು ಕಂದಲಕೋಟೆ ದೇವರಾಜ್ ಲಕ್ಷ್ಮಣಪುರದ ಬ್ರಾಹ್ಮಣವಂಶದ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 5' × 4'

- | | |
|------------------------|-------------------------------|
| 1. ಪೂರ್ವದೇವಮುಂ | 9. ಸದಬಹುಳತ್ರಯೋದನಿ |
| 2. ಗಂಗೆಯುಂ ಕಡಾರಮು | 10. ಬ್ರಹ್ಮಸ್ತತಿಪಾರದನ್ದು |
| 3. ಗೊಣ್ಣಕೊಪ್ಪರಕೇಸ | 11. ಬಾಣಗಜೀಮಯ್ಯನಮಗ |
| 4. ರಿಪರಮರಾನ ಶ್ರೀ | 12. ತಟ್ಟಲ ಏಟಗಾವುಣ್ಣನಮಾವ |
| 5. ರಾಜೇಂದ್ರಚೋಟದೇವರು | 13. ಸಾನ್ತಯ್ಯ ಕೊಟಗಮ್ಮನ್ದುತುಟು |
| 6. ಯಾಣ್ಣು ಂದಾದಾವುದು ಸಕ | 14. ವಕೋಣ್ಣು ಪೇಪಾಗದಟ್ಟ ಬಿನ್ನಾಂ |
| 7. ಪರಿಪ ಕಜನೆಯಪ್ರ | 15. ಟಿ ತುಟುವಮಗುಟ್ಟಿಸುರ |
| 8. ಮೋದನಂಪತ್ಸರದ ಚೈತ್ರಮಾ | 16. ರಗತಿಗಸನ್ನ |

Transliteration.

1. Pûrvva-dêsamum
2. Gaṃgeyūṃ Kaḍâramu
3. gomḍa Koppara Kêsa-
4. ri-paramar âna śrî
5. Râjêndra-chôla-dêvaru
6. yâṇḍu 19 dâvudu Saka
7. varsha 953 neya Pra-
8. môda-samvatsarada Chaitra-mâ-
9. sada bahula trayôdasi
10. Brihaspati-vâradandu
11. Bâniga Bimayyana maga
12. Taṭṭala Êchagâvunḍana mâva
13. Sântayya Koṭagam bandu tuṟu-
14. va koṇḍu pôpâgadatta Binnâm-
15. ði tuṟuva magulehi sura-
16. ra gatige sanda

Translation.

During the 19th regnal year of Śrî Râjêndrachôladêvar, Koparakêsariparamar, the conqueror of Pûrvvadêsa (Eastern country), Gange and Kaḍâra.—on Thursday, 13th lunar day of the dark half of the month Chaitra, in the year Pramôda, the Śaka year 953—when Sântayya Koṭaga, uncle of Taṭṭala Êchagâvunḍa, son of Bâniga Bîmayya, came and seized the cows, the brave Binnânḍi recovered the cows and attained the region of the gods.

Note.

This is one of the usual viragal records describing the exploits of a hero named Binnânḍi in recovering the cattle of the village from the attacks of enemies. It belongs to the reign of the Chôla king Râjêndrachôla I (1012-1044 A. D.) and is issued in the 19th year of his reign in Ś 953 Pramôda Chaitra ba 13 Thursday, corresponding to 2nd April 1050 A.D. Its importance lies in its giving both the regnal and Śaka years of Râjêndra Chôla I and helping in the determination of the year of his accession like a few other inscriptions published already.

NANJANGUD TALUK.

26

At the village Bankahalli in the hobli of Hulalahalli, on a stone set up in the field of the patel Ketegauda.

Size 5'×3'—9"

Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಹುಲ್ಲಕಟ್ಟೆಹೋಬಳಿ ಬಂಕಪ್ಪ ಗ್ರಾಮದ ಪಟೇಲ್ ಕೇತ ಗೌಡನ ಹೊಲದ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ ೨' x ೩ $\frac{3}{4}$ '.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಯುರಾರೋಗೈ ಶೈರ್ಯ್ಯಾಭಿವ್ರದ್ಧಿರಸ್ತು ಸಕವರುಷ
2. ೧೨೧೪ ನಂದ ನಂದನ ಸಂವತ್ಸರದ ಚೈತ್ರಸು ೧೫ಬ್ರಿ ಶ್ರೀಮತ್ಪ್ರತಾಪ
3. ಚಕ್ರವರ್ತಿ ಹೊಯಿಸಳವೀರ ಬಲ್ಲಾಳದೇವರೈರು ಮೋರಸಮುದ್ರದ ರಾಜಧಾನಿಯ
4. ನೆಲೆವೀಡಿನಲು ಪ್ರಿಥ್ವೀರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಿರಲು ಕುಮಾರನಾಡಕಾ
5. ಷಿ ನಾಡಲು ಪಿರಿಯನಿರಿಗೆ ನೆಲೆಯಾದ ಹೊಕ್ಕು ನಾಡ ನಾಳ್ವೈರುಗವುಡುಗಳು ವೀ
6. ರ ಬೈರೆಯ ನಾಯ್ಕನ ಅಗ್ರತನೂಭವ ಮಂಚನಾಯ್ಕಮತ್ತಂ
7. ಬೈಚೆಯನಾಯ್ಕನ ಸುಪುತ್ರರೂ ಮಾರ
8. ಬೈಚೆಯನಾಯ್ಕನು ತತ್ತುತ್ರ ಬೈಚೆಯನಾಯ್ಕ
9. ನುಸುಬದಿಂ ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಿರಲು ತತ್ಪಾದಾ ರಾಡಕರಪ್ಪ
10. ಲಾನ್ದಯಗಗನಮಾರ್ತ್ತಂಡ ನೆನಿಸಿದ ವೀರಯಗೌಡನ ಸುಪುತ್ರಕುಲದೀಪಕರು ಬಿಂಮ
11. ಕೈಗೌಡ ಮಲಣ ಗವುಡ ಸಂಬುವ ಗವುಡ ಕೇತ ಗವುಡ ಬೀಚ ಗವುಡ ಯಿಂಚೀ
12. ಅಯ್ಯರು ಆ ಬಂಕಿಹಳಿಯನು ಮಾಡಿ ಸುಬದಿವಿರುತಿರಲು ತದುಗ್ರಾಮದ
13. ಲು ಕನ್ನೆಗೆಷೆಯ ಕಟ್ಟಿನಿ ದೇವಾಲಯವನೆತ್ತಿನಿ . . . ದೇವರಿಗೆ ಕ
14. ಲಗಾಣವ ನೆಡ್ವಿ ದೇವರ ನಿಪೇದ್ಯಾರ್ಥ ಮಂಣನು ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಯಾಚಂ
15. ದ್ರಾಕ್ಯ ತಾರಂಬರಂ ಸಲುಪಂತಾಗಿ ಬಿಟ್ಟರು ಮಂಗಳ ಮಾ
16. ಹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
17. ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋ ಹರೇತಿ ವಸುಂಧರಾ ಸಪ್ತ ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಪ್ಲವಾಂ
18. ಜಾಯತೆ ಕ್ರಿಮಿ ||

Note.

This record belongs to the reign of the Hoysala king Ballāla III and describes the creation of a village called Bankihalli by five gaudas named Bimurakkagaṇḍa, Maṇaṇagaṇḍa, Sambuvagaṇḍa, Kētagaṇḍa and Bichagaṇḍa, sons of Virayagaṇḍa. They are also stated to have constructed a tank and a temple at the village, set up a stone oilmill for the service of the temple and granted some land for food-offerings to the god enshrined in the temple. The gaudas are said to be subordinates of the nāl-prabhu-gaudas of the rich Hōkkunāḍu district in Kūṛṇṇi belonging to Kumāra-nāḍu. The names of the nāl-prabhu-gaudas are given as Maṇḥanaṇāyaka, eldest son of Vira Baireyaṇāyaka, Māraṇāyaka, son of Baichayaṇāyaka, and Baicheya-nāyaka, son of The usual imprecatory verse occurs at the end of the grant and also a sentence with the meaning "may there be increase in prosperity, long life, good health and wealth is found at the commencement of the record."

The record is dated Ś 1214 Nandana sam. Chaitra 15 Brihavāra and corresponds to 3rd April 1292 A.D.

At the village Amukahalli in the same hobli of Hullahalli, on a broken stone lying in a field behind the Mâri temple.

Size 1'-6" × 1'-3".

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಹುಲ್ಲಹಳ್ಳಿ ಹೋಬಳಿ ಬೇಟರಾಕ್ ಅಮುಕಹಳ್ಳಿ ಮಾರಿ ಗುಡಿಗೆ ಹಿಂದೆ 50 ಗಜ ದೂರದಲ್ಲಿ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರಮಾಣ 1½' × 1¼'.

1. ಮಹ
2. ವೆ | ತ್ರೈಲೋಕ್ಯವಿಷಯಾರಂ
3. ಯಾದ್ಭದಯ ಶಾಲಿವಾಹನ ಸಕವರು
4. ರುಷ ಸಂದ ವಿಸ್ವಾವಸುಸಂವತ್ಸರ
5. ಧಿರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಶ್ರೀ
6. ಜ್ಯಂಗೈಯಲ್ಲಿ ಮೈಸೂ ಸಿಂಹಾಸ್ತ
7. ತಾಪ ಶ್ರೀ ಸೂರ್ಯ್ಯ
8. ರಾಜ್ಯಂಗೈಯಲ್ಲಿ ಕ
9. ಭಾಗದ
10. ಮಡಿ

Note.

This record is full of lacunæ as a portion of the inscription slab is broken on both sides and the pieces on each side are lost leaving only the middle portion of the slab intact. It seems to refer to some king as the overlord with the titles, rājādhirāja and rāja-paramêśvara and some subordinate of his is spoken of as the ruler of the throne of Mysore. It is probable that the first king referred to is a king of Vijayanagar. The letters tâpa śrī-sūryya in line 7 may mean that the Mysore king referred to was a sun in brightness. But nothing can be definitely stated about the meaning.

As regards the date, only the cyclic year Viśvâvasu is named and the figure indicating the number of years lapsed in the Śâlivâhana era is lost. The characters seem to belong to the 17th century and it is possible that Viśvâvasu might stand for 1665 A.D. when Dêvarāja Vadeyar was king of Mysore. The previous cyclic year Viśvâvasu coincided with 1605 A.D. At this date the Mysore kings had not yet obtained the throne at Seringapatam and are not spoken of in contemporary inscriptions as seated on a throne. In the later years Viśvâvasu, occurring in 1725 A.D. and 1785 A.D. the Mysore kings are not spoken of as subordinates since the Vijayanagar empire had disappeared by that time.

SERINGAPATAM TALUK.

28

Chikkabbehalli copper plate grant of Krishnarāya dated Ś 1459 found in the Taluk Treasury at Seringapatam, Seringapatam Taluk. [Plate XXIV].

3 plates : 10" × 7" : Nāgarī characters : Sanskrit language : Boar Seal.

ಶ್ರೀರಂಗಪಟ್ಟಣದ ಬಜಾನೆಯಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ.

3 ಹಲಗೆಗಳು : 10" × 7" : ನಾಗರಾಕ್ಷರ : ಸಂಸ್ಕೃತಭಾಷೆ : ವರಾಹಮುದ್ರ.

1 B—

1. ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ | ನಮಃಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮು
2. ರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಹರ್ತೇರ್ಲೇ
3. ಲಾವರಾಹಶ್ಯದಂಷ್ಟ್ರಾದಂಡಃನಪಾತುವಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾ
4. ತ್ರೀಚ್ಛತ್ರಪ್ರಿಯಂದಧಾ | ಕಲ್ಯಾಣಾಯಾಸ್ತು ತದ್ಧಾ ಮಪ್ರತ್ಯೂಹತಿಮಿರಾ
5. ಪಹಂ ಯದ್ಗಜೋಪ್ಯಗಜೋದ್ಭೂತಂ ಹರಿಣಾಪಿಚಪೂಜ್ಯತೇ | ಅಸ್ತಿಕ್ಷೀ
6. ರಮಯಾದ್ಧೇವೈರ್ಮಥ್ಯಮಾನಾಂನೃಹಾಂಬುಧೇಃ | ನವನೀತಮಿಪೋದ್ಭೂತಮ
7. ಪನೀತತಮೋಮಹಃ | ತನ್ಯಾಸೀತ್ತ ನಯಸ್ತಪೇಭಿರತುಲೈರನ್ಯ
8. ಥನಾಮಾಬುಧಃ ಪುಣ್ಯೈರಸ್ಯಪುರುರ(ವ)ವಾಭುಜಬಲೈರಾಯುದ್ವಿಷಾಂ
9. ನಿಘ್ನತಃ | ತಶ್ಯಾಯುರ್ನಹುಷೋಷ್ಯ ತಸ್ಯ ಪರುಷೋಯುದ್ಧೇ ಯಯಾತಿಕ್ಷಿ
10. ತೌ ಖ್ಯಾತಃಸ್ತಸ್ಯತು ತುರ್ವಸುವನುನಿಭ ಶ್ರೀದೇವಯಾನೀಽತೇ | ತದ್ವಂ
11. ಶೇ ದೇವಕೀಜಾನಿದಿದೀಪತಿಂಮೃಭೂಪತಿಃ | ಯಶಸ್ವೀತುಲುವೇಂದ್ರೇ
12. ಪುಯದೋ [ಃ] ಕೃಷ್ಣ ಇವಾನ್ವಯೇ | ತತೋಭೂದ್ಭು ಕೃಮಾಜಾನಿರೀಶ್ವರಕ್ಷಿತಿ
13. ಪಾಲಕಃ | ಅತ್ರಾನಮಗುಣಭ್ರಂಶಂ ಮೌಳಿರತ್ನಂಮೂಲಿಂಭುಜಾಂ | ಸರ
14. ಸಾದುದಭೂತ್ತಸ್ಮಾನ್ನರಸಾವನಿಪಾಲಕಃ | ದೇವಕೀನಂದನಾತ್ಯಮೋ
15. ದೇವಕೀ ನಂದನಾದಿವ | ಕಾಪೇರೀಮಾಶುಬಧ್ವಾಬಹಲಜಲತರಾಂ
16. ಯೋವಿಲಂಘ್ಯೈವ ಶತ್ರುಂ ಜೀವಗ್ರಾಹಂ ಗೃಹೀತ್ವಾನಮಿತಭುಜಬಲಾ
17. ತ್ತಂಚ್ಯುರಾಜ್ಯಂತದೀಯಂ | ಕೃತ್ವಾಶ್ರೀರಂಗಪೂರ್ವಂ ತದಪಿನಿಜವಶೇ
18. ಪಟ್ಟಣಂಯೋಬಭಾಶೇ ಕೀರ್ತ್ತಿಸ್ತಂಭಂ ನಿಖಾಯತ್ರಿಭುವನಭವನಸೂ
19. ಯಮಾನಾಪದಾನಃ | ಚೇರಂ ಚೋಳಂಚಪಾಂಡ್ಯಂತಮಪಿಚಮಧುರಾವಲ್ಲಭಂ
20. ಮಾನಭೂಷಂವೀರ್ಯೋದಾಗ್ರಂತುರುಷ್ಯಂ ಗಜಪತಿನೃಪತಿಂಚಾಪಿಜಿತ್ವಾತ
21. ದನ್ಯಾನ್ | ಆಗಂಗಾತೀರಲಂಕಾಪ್ರಥಮಚರಮಭೂಭೃತ್ಪಾಂತನಿತಾಂತಂ
22. ಖ್ಯಾತಕ್ಷೋಣೀಪತೀನಾಂ ಸ್ತುಜಮಿವಶಿರಸಾಂ ಶಾಸನಂ ಯೋಪ್ಯತಾನೀತ್ |
23. ವಿವಿಧಸುಕೃತೋದ್ಧಾ ಮೇರಾಮೇಶ್ವರಪ್ರಮುಷೇಮುಹುರ್ಮುಹುರಿದಯಸ್ಥಾ
24. ನೇಸ್ಥಾನೇವೈಧತ್ತಯಥಾವಿಧಿಃ | ಬುಧಪರಿವೃತೋನಾನಾದಾನಾನಿಯೋಭು
25. ವಿಷೋಷತತ್ರಿಭುವನಜನೋದ್ಗೀತಂ ಸ್ಥೀತಂ ಯಶಃಪುನರುಕ್ತಯನ್ | ತಿ
26. ಪ್ತಾಜೀನಾಗಲಾದೇಷ್ಟೋಕಶಲ್ಯಾಶ್ರೀಶುಮಿತ್ರಯೋ | ದೇಷ್ಟೋರಿವನ್ಯ
27. ಶಿಂಹೇಂದ್ರತ್ವಸ್ಮಾತ್ಪಂಕ್ತಿರಥಾದಿವ | ವೀರೌಪಿಸ್ತಯಿ ನೌರಾಮಲಕ್ಷ್ಮಣಾ

II A—

28. ವಿವನಂದನಾ|ಜಾತಾ ವೀರನೃಸಿಂಹೇಂದ್ರಕೃಷ್ಣರಾಯಮಹೀಪತೀ| ವೀರಶ್ರೀ
29. ನಾರಸಿಂಹಃ ಸ ವಿಜಯನಗರೇರತ್ತಸಿಂಹಾಸನಸ್ಥಃಕೀರ್ತ್ಯಾನೀತ್ಯಾನಿ
30. ರಸ್ಯನ್ನೃಗನಳನಹುಷಾನಪ್ಯವನ್ಯಾಮಥಾನ್ಯಾನ್| ಆಸೇತೋರಾಸುಮೇ
31. ರೋರವನಿಸುರನುತಃ ಸ್ವೈರಮಾಚೋದಯಾದ್ರೇರಾಪಾಚ್ಯಾತ್ಯಚಲಾಂತಾದವಿ
32. ಲಹೃದಯಮಾವರ್ಜ್ಯ ರಾಜ್ಯಂಶಶಾಸ|ನಾನಾದಾನಾನ್ಯಕಾರ್ಪೀತ್ಯನಕಶ
33. ದನಿಯಃ ಶ್ರೀವಿರೂಪಾಕ್ಷದೇವಸ್ಥಾನೇ ಶ್ರೀಕಾಲಹಸ್ತೀಶಿತುರವಿನಗರೇ
34. ವೆಂಕಟಾದ್ರಾಚಕಾಚ್ಯಂ|ಶ್ರೀಶೈಲೇಶೋಣಶೈಲೇಮಹತಿಹರಿಹರೇಹೋಬ
35. ಲೇನಂಗಮೇಚ| ಶ್ರೀರಂಗೇಕುಂಭಘೋಷೇ ಹತತಮಸಿಮಹಾನಂದೀರ್ಥೇ
36. ನಿವೃತ್ತೈಃ| ಗೋಕರ್ಣೇರಾಮಸೇತ್ಯಾಜಗತಿತದಿತರೇನ್ಯಪ್ಯಶೇಷೇಷುಪುಂ
37. ಣ್ಯಸ್ಥಾನೇಷ್ವಾಲಬ್ಧ ನಾನಾವಿಧಃಪಲಮಹಾದಾನವಾರಿಪ್ರವಾಹೈಃ
38. ಯಸ್ಯೋದಂಚತ್ತುರಂಗಪ್ರಕರಮುರರಜಶುಷ್ಯದಂಬೋಧಿಮಗ್ನಃ ಕ್ಷ್ಮಾಭ್ಯ
39. ತ್ವಕ್ಷಚ್ಛಿದೋದತ್ತರಕುಲಿತದರೋತ್ಕಂಠಿತಾಕುಂಠಿತಾಭೂತ್| ಬ್ರಹ್ಮಾಂಡಂ
40. ವಿಶ್ವಚಕ್ರಂಘಟಮುದಿತಮಹಾಭೂತಕಂ ರತ್ನಧೇನುಂ| ಸಪ್ತಾಂಬೋಧಿಂಚ
41. ಕಲ್ಪಕ್ಷಿತಿರುಹಲತಿಕೇ ಕಾಚನೀಂ ಕಾಮಧೇನುಂ| ಸ್ವರ್ಣಕ್ಷ್ಮಾಯೋ
42. ಹಿರಂಣ್ಯಾಶ್ವರಥಮವಿತುಲಾಪೂರುಷಂಗೋನಹಶ್ರಂ ಹೇಮಾಶ್ವಂ ಹೇಮಗ
43. ಭಂ ಕನಕಕರಿರಥಂ ಪಂಚಲಾಂಗಲ್ಯತಾನೀತ್| ಪ್ರಾಜ್ಯಂಪ್ರಶಾಸ್ಯ
44. ನಿರ್ವಿಘ್ನಂ ರಾಜ್ಯಂ ದ್ಯಾವಿವಶಾನಿತುಂ| ತಸ್ಮಿನ್ಗುಣೇನವಿಖ್ಯತೇಕ್ಷಿ
45. ತೇರಿಂದ್ರೇದಿವಂಗತೇ| ತತೋಪ್ಯವಾಯುರ್ವೀರ್ಯ ಶ್ರೀಕೃಷ್ಣರಾಯಮಹೀಪ
46. ತಿಃ| ಬಿಭರ್ತಿಮಣಿಕೇಯೂರ[ನಿ]ರ್ವಿಶೇಷಂಮಹೀಂಭುಜೇ| ಕೀರ್ತ್ಯಾಯಸ್ಯ
47. ಸಮಂತತಃ ಪ್ರಶ್ರುತಯಾವಿಶ್ವಂರುಚೈಕೈ ಪ್ರಜೇದಿತ್ಯಾಸಂಕೃಪುರಾ ಪು
48. ರಾರಿರಭವದ್ಭಾಳೇಕ್ಷಣಃ ಪ್ರಾಯಶಃ ಪದ್ಮಾಕ್ಷೋಪಿಚತುರ್ವಜೋಜನಿ
49. ಚತುರ್ವಕ್ತ್ರೋಭವತ್ಪದ್ಮಭೂ ಕಾಳೀ ಬಡ್ಗಮಧಾದ್ರಮಾಚ ಕಮಲಂ ವೀ
50. ಣಾಂಚವಾಣೀಕರೇ| ಶತ್ರುಣಾಂ ವಾಸಮೇತೇ ದದತ ಇತಿ ರುಪಾ ಕಿಂನು ಸಪ್ತಾಂ
51. ಬುರಾಸೀ ನಾನಾಸೇನಾತುರಂಗ ತ್ರುತಿತಪಸುಮತೀ ಧೂಲಿಕಾಪಾಲಿಕಾ
52. ಭಿಃ| ಸಂಸೋಷ್ಯ ಸ್ವೈರಮೇತಪ್ರತಿನಿಧಿಜಲಧಿಶ್ರೇಣಿಕಾ ಯೋ ವಿಧತ್ತೇ
53. ಬ್ರಂಹ್ಮಾಂಡಸ್ವರ್ಣಮೇರುಪ್ರಮುಖ ನಿಜಮಹಾದಾನತೋಯೈರಮೇಯೈಃ| ಮದ್ದ
54. ತ್ತಾಮರ್ಧಿಸಾರ್ಥಾಃ ಶ್ರಿಯಮಿಹ ಸುಚಿರಂ ಭುಜತಾಮಿತ್ಯವೇತಃ ಪ್ರಾಯ
55. ಪ್ರತ್ಯೂಹಹೇತೋಸ್ತಪನರಥಗತೇರಾಲಯಂ ದೇವತಾಂ ತತ್ತದಿಗ್ಜೈ

II B—

56. ತ್ರ ವೃತ್ತಾಪಿರಬಿರುದಪದ್ಯೈರಕಿತಾಸ್ತತ್ರ ತತ್ರಸ್ತಂಭಾಂಜಾತ ಪ್ರ
57. ತಿಷ್ಠಾನ್ವತನುತಭುವಿಯೋಭೂಭೃದಭ್ರಂಕಷಾಗ್ರಾನ್| ಕಾಚೀ ಶ್ರೀಶೈ
58. ಲಶೋಣಾಚಲಕನಕನಭಾ ವೆಂಕಟಾದ್ರಿಪ್ರಮುಖೇಷ್ವಾ ವರ್ತ್ಯಾವರ್ತ್ಯ
59. ಶರ್ವೇಷ್ವತನುತವಿಧಿವದ್ಭೂಯಸೇಶ್ರೇಯಸೇಯ| ದೇವಸ್ಥಾನೇಷು ತೀರ್ಥೇ
60. ಪ್ಸವಿಕನಕತುಲಾಪೂರುಷಾದೀನಿನಾನಾದಾನಾನ್ಯೇಷ್ವೇಪದಾನ್ಯೈರ
61. ವಿನಮಮಖೈರಾಗಮೋಕ್ತಾನಿತಾನಿ| ರೋಷಕೃತಪ್ರತಿಪಾರ್ಥಿವ

CHIKKABBEHALLI GRANT OF THE VIJAYANAGAR KING KRISHNARAYA.

[illegible][illegible]

ॐ नमो भगवते वासुदेवाय

62. ದಂಡಃ ಶೇಷಭುಜಕ್ಷಿತಿರಕ್ಷಣಶಾಡಃ ಭಾಷೆಗ ತಪ್ಪುವ ರಾಯರ ಗಂಡಃ |
 63. ಸೋಪ[ಕ್ರ]ದರ್ಥಪುಯೋರಣಚಂಡಃ | ರಾಜಾಧಿರಾಜ ಇತ್ಯುಕ್ತೋಯೋರಾಜ
 64. ಪರಮೇಶ್ವರಃ | ಮೂರುರಾಯರ ಗಂಡಾ ಶ್ವಪರರಾಯ ಭಯಂಕರಃ | ಹಿಂದೂರಾ
 65. ಯಸುರತ್ರಾಣೋದುಷ್ಟಶಾದೂಲ ಮದ್ದನಃ ಪೀರಪ್ರತಾಪ ಇತ್ಯಾದಿಬಿರು
 66. ದೈರುಃಷ್ಠ್ಯಯುತಃ | ಆಲೋಕಯ ಮಹಾರಾಯ ಜಯಜೀವೇತಿವಾದಿಭಿಃ | ಅಂ
 67. ಗವಂಗ ಕಲಿಂಗಾಪೈರಾಜಃ | ಸೇವ್ಯತೇತಯಃ | ಸ್ತುತ್ವಾದಾಯಾಃ ಸುಧೀ
 68. ಭೀನವಿಜಯನಗರೇ ರತ್ನಶಿಂಹಾಸನಸ್ತಃ | ಕ್ಷಮಾಪಾಂನಾ ಕೃಷ್ಣರಾ
 69. ಯಃಕ್ಷಿತಿಪತಿರಧೀರಕೃತ್ಯ ನಿತ್ಯಾನ್ಯಗಾದಿನಾ | ಅಪೂರ್ವಾದ್ರೇರರ್ಥಾ
 70. ಸ್ತಃಕ್ಷಿತಿಧರಕಟಕಾದಾಚಹೇಮಾಚಲಂತಾಮಾಕೇಶೋರರ್ಥಾ ಸಾರ್ಥಾಶ್ರಿ
 71. ಯಮಿಹ ಸಥಲೀಂಕೃತ್ಯಕೀರ್ತ್ಯಾಸಮಿಂಧೆ | ಶಾಲಿವಾಹರಸಿಂಹೀ
 72. ತೇಶಕಾಪ್ತೇಶತತಃತಪ್ತಿಃ | ಅಪ್ಪಶ್ರಂತಕಮಾಯುಕ್ತೈಃ ಸಂವ್ಯಾಲೇದಶ
 73. ಭಿಶ್ರುತೆ | ಧಾತುಸಂವಚ್ಛರೇ ಮಾಸಿ ಮಾರ್ಗಶೀರ್ಷೀಶುಷೀ ದಿನ | ಶುಕ್ಲಪ
 74. ಕ್ಷೇ ಶುಭೇಲಗ್ನೇ ಗೋವ್ಯಾಧಶ್ಯಾಂ ಮಹಾತಿಥಾ | ತುಂಗಭದ್ರಾಪಗಾತಿರೇಕೇ
 75. ಮಕೂಚೋಪಶೋಭಿತೇ | ಶ್ರೀವಿರೂಪಾಕ್ಷಪೇವಸ್ಯ ಸನ್ನಿಧಾ ಮುಕ್ತಿದಾ
 76. ಯಿನಿ | ಪುಟದ್ವರ್ಶನಾಂಬುಧೇಃ ಪಾರದ್ವತ್ಸನೇಗುಣಶಾಲಿನೇ | ಯತಿಸ
 77. ಕೃತಿನೇ ತತ್ಪವಾದಿನೇ ಯಮಹಾತ್ಮನೇ | ಬ್ರಹ್ಮಣ್ಯತೀರ್ಥ ಶಿಷ್ಯಾಯದ
 78. ಮರ್ವಮಾರ್ಥಪೇದಿನೇ | ನಿರ್ಣೀತನಿಗಮಾಥಾಯ ವ್ಯಾಸತೀರ್ಥಾಯ ಧೀಮತೇ |
 79. ನಾಗಮಂಗಲರಾಜ್ಯಸ್ಥಂ ಸರ್ವಸಸ್ಯಸಮಸ್ಥಿತಂ | ಗುಡ್ಡಪಳ್ಳಭಿದಾದಾ
 80. ಗ್ರಾಮಾತ್ ಪೂರ್ವಸ್ಯಾಂ ದಿಶಿಸಂಸ್ಥಿತಂ | ಹಲ್ಗಾ ಗೆರ್ರೇತಿವಿವ್ಯಾತಾತ್ ಗ್ರಾಮಾ
 81. ದ್ವಕ್ಷಣತಃ ಸ್ಥಿತಂ | ಬಲ್ಲಕರೇತಿವಿವ್ಯಾತಾತ್ ಗ್ರಾಮಾಶ್ಚಕ್ಷಮತಃ ಸ್ಥಿತಂಕೆ

III A—

82. ರೇಕೋಷ್ಟಿತಿವ್ಯಾತಾತ್ ಗ್ರಾಮಾಮತ್ತರತಃ ಸ್ಥಿತಂ | ಮಾಯಪ್ಪ ಹೃನ್ಮಾಮಾ ಚದೇಪಸಾಗ
 83. ರನಾಮಿನಾ | ಅನೇನಾಸಲು ನಾಮಾಚಗ್ರಾಮಕೇಣಸಮಸ್ಥಿತಂ | ಚಿಕ್ಕಬ್ಬಹ
 84. ಳಿನಾಮಾನಂಗ್ರಾಮಂಸವಗುಣೈರ್ಯುತಂ | ಚನ್ನಪಟ್ಟಣರಾಜ್ಯಶ್ಚಂ ಪ್ರಾಚ್ಯಂ ತಿಂಮನ
 85. ಮುದ್ರತಃ | ಬೆಳಹೊಳ್ಳಾಪ್ಪಯಾತು ಗ್ರಾಮಾದ್ವಕ್ಷಣಾಂದಿತಮಾಶ್ರಿತಂ | ಗ್ರಾಮಾಚ್ಚಿವ
 86. ನಳ್ಳಾಖ್ಯಾತ್ ಪಶ್ಚಿಮಾಯಾಂ ದಿಶಿಸ್ಥಿತಂ | ತಗಚೆಗೆರನಾಮೋಪಿಗ್ರಾಮಾ
 87. ದುತ್ತರತಾಂಶ್ರಿತಂ | ಗ್ರಾಮಂ ಹಂಪುಮಾರಾದಿ ಹೊಸಪಳ್ಳೇತಿಶಶ್ರುತಂ | ಬಿ
 88. ಲ್ಲಗೊಂಡನಹಳ್ಳಾಖ್ಯ ರಾಜ್ಯೇವಾಸಮುಪಾಶ್ರಿತಂ | ಗ್ರಾಮಚ್ಚಿಕ್ಕನಹ
 89. ಳ್ಯಾಖ್ಯಾತ್ ಪ್ರಾಚೀಮಾಶಾಮುಪಾಶ್ರಿತಂ | ನಾರಸಿಂಹಪುರೀತಿವ್ಯಾತ್ ಗ್ರಾ
 90. ಮಾದ್ವಕ್ಷಣತಸ್ಥಿತಂ | ಪಶ್ಚಿಮಂತೊಡನಲ್ಲೂರೋರುತ್ತರಂ ಜೂಜುವಾಡಿತಃ |
 91. ಗ್ರಾಮಂಚ ವೆಂಗೆನಲ್ಲೀತಿವಿವ್ಯಾತಿಂ ಮದಿಕಾಂಶ್ರಿತಂ | ಸರ್ವಮಾನ್ಯಚತುಃ ಸೀಮಾಸಂ
 92. ಯುತಂಚ ಸಮಂತತಃ | ನಿಧಿನಿಕ್ಷೇಪಪಾಷಾಣ ಸಿದ್ಧಸಾಧ್ವ ಜಲಾಂಸ್ಥಿತಂ | ಅಕ್ಷಿ
 93. ಣ್ಯಾಗಾಮಿ ಸಂಯುಕ್ತಂ ಐಕಘೋಗ್ಯಂಸಘೋರುಹಂ | ವಾಪೀಕೂಪತಟಾಕೈಶ್ಚಕಪ್ಪೇನಾ
 94. ವಿಸಮಸ್ಥಿತಂ | ಪುತ್ರಪೌತ್ರಾದಿಭಿರ್ಭೋಗ್ಯಂ ಕ್ರಮಾದಾಚಂದ್ರತಾರಕಂ | ದಾನಸ್ಯಾದ
 95. ಮನಸ್ಯಾಪಿ ವಿಕ್ರಯಸ್ಯಾಪಿ ಕೋಷಿತಂ | ಪರಿತಃ ಪ್ರಯತ್ಯುನ್ನಿಗ್ಧಪುರೋಚಿ
 96. ತಪುರೋಗಮ್ಯಃ | ವಿವಿಧೈರ್ವಿಬುಧೈಶ್ಚಾತ್ರ ಪದಿಕೈರಧಿಕೈರ್ಗಿರಾಂ | ಕೃಷ್ಣದೇವಮಹಾ

97. ರಾಯೋಮಾನನೀಯೋಮನಸ್ವಿನಾಂ | ಸಹಿರಂಜ್ಯಪಯೋಧಾರಾಪೂರ್ವಕಂದತ್ತವಾನ್ಮದಾ |
98. ತದಿದಮವನೀವನೀಪಕ ವಿನುತಧರಾಯಸ್ಯ ಕೃಷ್ಣರಾಯಸ್ಯ | ಶಾಸನಮು
99. ರುಕವಿವೈಭವನಿವಹ ನಿದಾನಸ್ಯ ಭೂರಿದಾನಸ್ಯ | ದಾನಪಾಲನಯೋರ್ಮು
100. ಧೈರಿದಾನಾಚ್ಛೇಯೋನುಪಾಲನಂ | ದಾನಾಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಛು
101. ತಂಪದಂ | ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾ
102. ರೇಣಸ್ವದತ್ತನಿಷ್ಫಲಂ ಭವೇತ್ | ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ ವಾಯೋಹರೇಚ್ಛವನುಂ
103. ಧರಾಂ | ಪ್ಲಪ್ತಿರ್ವಪ್ತನಹಶ್ರಾಣ ವಿಷ್ಣುಯಾಂಜಾಯತೇ ಕ್ರಿಮಿ | ಐಕ್ಯವಧಗಿನೀ
104. ಲೋಕೇ ಸರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ | ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾವನುಂಧ
105. ರಾಂ | ಸಾಮಾನ್ಯೇಯಂ ಧರ್ಮಸೇತುಂ ನೃಪಾಣಾಂಕಾರೇಕಾರೇಪಾಲನೀಯೋಭವದ್ಧಿಃ | ಸ
106. ವಾರ್ನೇತಾನ್‌ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ ಭೂಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ |
107. ಶ್ರೀ ವಿರುಪಕ್ಷ

I B—

1. ಶ್ರೀಗಣಾಧಿಪತये नमः । नमःस्तुंगशिखिचुंबिचंद्रचाम
2. रचारवे त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे । हरेर्ली
3. लावराहश्य दंष्ट्रादंडः स पातु वः । हेमाद्रिकलशा यत्र धा
4. त्रीरुच्यत्रिश्रियं दधौ । कल्याणायास्तु तद्धाम प्रत्यूहतिमिरा
5. पहं । यद्रजोप्यगजोद्धनं हरिणापि च पूज्यते । अस्ति क्षी
6. रमयादेवैर्मथ्यमानान्महांवुवेः । नवनीतमिवोद्धतम
7. पनीततमो महः । तस्यासीत्तनयस्तपोभिरतुलैरन्व
8. र्थनामा बुधः पुण्यैरस्य पुरुरववाभुजवलैरायुर्द्विषां
9. निघ्नतः । तस्यायुर्ನहुಷೋಪ್ಯ ತಸ್ಯ ಪಠ್ಯೋ ಯುಧೇ ಯಾತಿ ಕ್ಷಿ
10. ತೌ । ಖ್ಯಾತಃಸ್ತಸ್ಯತು ತುರ್ವಸ್ತುನಿಭಶ್ರೀದೇವಯಾನಿಪತೇ । ತದ್
11. ಶೋ ದೇವಕೀಜಾನಿರ್ದಿಶಿಪೇ ತಿಮ್ಮಭೂಪತಿಃ । ಯಶಸ್ವಿ ತುಲುವೆದ್ರೆ
12. ಉ ಯದೋ[ಃ] ಕೃಷ್ಣ ಇವಾನ್ವಯೇ । ತತೋಭೂದ್ವಕ್ರಮಾಜಾನಿರೀಶ್ವರಕ್ಷಿತಿ
13. ಪಾಲಕಃ । ಅತ್ರಾಸಮಗುಣಭ್ರಂಶಂ ಮೌಠಿರತ್ನಂ ಮಹಿಭುಜಾಂ । ಸರ
14. ಸಾದುದ್ಭೂತಸ್ಮಾತ್ತರಸಾವನಿಪಾಲಕಃ । ದೇವಕೀನಂದನಾತ್ಮಕಮೋ
15. ದೇವಕೀನಂದನಾದಿವ । ಕಾವೇರೀಮಾಗುಬಧ್ವಾ ಬಹಲಜಲತರಾಂ
16. ಯೋ ವಲಿಂಧ್ಯೇವ ಶತ್ರುಂ ಜೀವಗ್ರಾಹಂ ಗೃಹೀತ್ವಾ ಸಮಿತಭುಜಬಲಾ
17. ತಂತ್ರಯ ರಾಜ್ಯಂ ತದೀಯಂ । ಕೃತ್ವಾ ಶ್ರೀರಂಗಪೂರ್ವಂ ತದಪಿ ನಿಜವಶೋ
18. ಪಠ್ಯಣಂ ಯೋ ವಮಾಶೋ ಕೀರ್ತಿಸ್ತಂಭಂ ನಿಖಾಯ ತ್ರಿಭುವನಭವನಸ್ತು
19. ಯಮಾನಾಪದಾನ । ಚೇರಂ ಚೋಲಂ ಚ ಪಾಂಡ್ಯಂ ತಮಪಿ ಚ ಮಧುರಾವಲ್ಲಭಂ
20. ಮಾನಭೂಪಂ ವೀರ್ಯೋದಾತ್ರಂ ತುರುಷಕಂ ಗಜಪತಿನೃಪತಿಂ ಚಾಪಿ ಜಿತ್ವಾ ತ
21. ದನ್ಯಾನ್ । ಆಗಂಗಾತೀರಲಂಕಾಪ್ರಥಮಚರಮಭೂ[ಚ್ಛ] ತ್ತಟಾಂತನಿಂತಾಂ
22. ಖ್ಯಾತಶ್ಚೋಣಿಪತೀನಾಂ ಸ್ವಜಮಿವ ಶಿರಸಾಂ ಶಾಸನಂ ಯೋ ವ್ಯತಾನೀನ್ ।
23. ವಿವಿಧಸುಕುತೋದಾಮೇ ರಾಮೇಶ್ವರಪ್ರಮುಖೇ ಮುಹುರ್ಮುಹಿತಹೃದಯಸ್ಥಾ
24. ನೇ ಸ್ಥಾನೇ ವ್ಯಧತ್ತ ಯಥಾವಿಧಿಃ । ಬುಧಪರಿವೃತೋ ನಾನಾದಾನಾನಿ ಯೋ ಭು
25. ವಿ ಷೋಡಶ ತ್ರಿಭುವನಜನೋದ್ರಿತಿ ಸ್ಥಿತಂ ಯಶಃ ಪುನರುಕ್ತಯನ್ । ತಿ
26. ಷ್ಪಾಜಿ ನಾಗಲಾಡೇವ್ಯೋಃ ಕೌಶಲ್ಯಾಶ್ರೀಶುಮಿತ್ರಯೋ । ದೇವ್ಯೋರಿವ ನೃ
27. ಶಿಹೇಂದ್ರತಸ್ಮಾತ್ಪಂಕ್ತೀರಥಾದಿವ । ವೀರೌವಿನ[ಯಿ]ನೌ ರಾಮಲಕ್ಷ್ಮಣಾ

II A—

28. विव नन्दनौ । जातौ वीरनृसिहेंद्रकृष्णगयमहीपती । वीरश्री
29. नारसिंहः सविजयनगरे रत्तसिंहासनस्थः क्रीर्त्या नीत्या नि
30. रस्यवृगनलनहुपानप्यवन्यामथान्यान् । आसेतोगसुमे
31. रोरवनिमुरनुतः स्वैरमाचोदयाद्रेगपाच्यात्यचलांतादखि
32. लहदयमावर्ज्य राज्यं शशास । नानादानान्यकार्पात्कनकश
33. दसि यः श्रीविरूपाक्षदेवस्थाने श्रीकालहस्तीशितुरपि नगरे
34. वैकटाद्रौ च काच्यं । श्रीगैले गोणगैले महति हरिहरे होव
35. ले संगमे च । श्रीगंगे कुंभघोणे हततमस्मिहानंदितीर्थे
36. निवृत्त्यैः । गोकर्णे रामसेतौ जगति तदितरेस्वप्यशेषेषु पुं
37. ण्यस्थानेष्वालब्धनानाविधवहलमहादानवारिप्रवाहैः
38. यस्योदंचत्तुंगप्रकरखुरजशुण्यदंबोधिमग्नः क्षमाभू
39. त्पक्षच्छिदोदत्तरकुलिशधरोत्कंठिताकुंठिताभृत् । व्रंक्षांडं
40. विश्वचक्रं घटमुदितमहाभूतकं रत्नधेनुं । सप्तांवाधि च
41. कल्पक्षितिरुहलतिके काचनीं कामधेनुं । स्वर्णक्षमा यो
42. हिरण्यश्वरथमपि तुलापूरुषं गोमहश्रं हेमाश्वं हेमग
43. भं कनककरिथं पंचलांगलयता नीत् । प्राज्यं प्रशास्य
44. निर्विघ्नं राज्यं द्यामिव शाम्भितुं । तस्मिन् गुणेन विख्याते श्चि
45. तेरिंद्रे दिवंगते । ततोप्यवार्यवीर्यश्रीकृष्णगयमहीप
46. तिः । विभक्तिं मणिहृत्पूर[नि]र्विघ्नं महीं भुजे । कीर्त्यायस्य
47. समेततः प्रभुतया विश्वं रुचैक्यं वज्रे देव्यासंक्य पुग पु
48. गरिभचङ्गालेक्षणः प्रायशः पद्माक्षोपि चतुर्गुजो जनि
49. चतुर्थकोभवत्पद्मभू काळीखड्गमथाद्रमा च कमलं वी
50. णां च वाणी करे । शत्रूणां चासमेतं ददत इति रुपा किंनु समां
51. वुरामी नानासेनातुंगवृटितवसुमती धूलिका पालिका
52. भिः । संसोप्य स्वैरमेत प्रतिनिधिजलधिध्रेणिका यो विधत्ते
53. व्रंक्षांड स्वर्णमेरुप्रमुखनिजमहादानतोयैरगमैः मह
54. त्तार्थिसार्थाः श्रिममिहमुच्चिरं भुजतमित्यत्रेत्यः प्राय
55. प्रवृहहेतोस्तपनरथगतेगलयं देवतां तत्तदिग्जे

II B—

56. त्रवृत्त्यापिरविमृदपदैरकितास्तत्र तत्र स्तंभां जातप्र
57. तिष्ठान्वतनुत भुवि योभूभृदभ्रं कपाग्रान् । कार्ची श्रीगै
58. लगोणाचलकनकसभावैकटाद्रिप्रमुखेष्ववर्त्याधिर्य
59. शर्वेष्वतनुत विधिवद्भूयसे श्रेयसे य । देवस्थानेषु तीर्थे
60. ष्वपि कनकतुलापूरुषादीनि नानादानान्यवोपदानैर
61. पि सममखिलैरगमोक्तानि तानि । रोपकृतप्रतिपार्थिव
62. दंडः शेषभुजक्षितिर्गणगौडः भाषेगे तप्पुव गयर् गंडः ।
63. स्तोप[क]दर्थिषु यो गणचंडः । राजाधिगज इत्युक्तो यो राज
64. परमेश्वरः । मूरुगयर् ग[०]डा इवपगयभयकरः । हिंदुग
65. यसुरत्राणो दुष्टशार्दूलमर्दनः वीरप्रताप इत्यादिविरु

66. दैरुचितै युतः । आलोकय महाराय जय जीवेति वादिभिः । अं
 67. गवंगकलिगाद्यै राजभिः सेव्यते च यः । स्तुत्यौदार्यः सुधी
 68. भिः सविजयनगरे रत्नशिंहासनस्तः । क्षमापालान् कृष्णरा
 69. यः क्षितिपतिरधरीकृत्य नीत्यानुगादीन् । आपूर्वाद्वैरर्था
 70. स्तः क्षितिधरकटकादाच हेमाचलांतादासेतोरर्थिसार्थश्च
 71. यमिह सढलीकृत्य कीर्त्या समिधे । शालिवाहननिर्नी
 72. ते शकाब्दे शचतुःशतैः । अष्टत्रिंशसमायुक्तैः संख्या ते दश
 73. भिश्रुते । धानुसंवच्छरे मासि मार्गशीर्षे शुभे दिने । शुक्लप
 74. क्षे शुभे लग्ने गोद्वादश्यां महातिथौ । तुंगभद्रापगातीरे हे
 75. मकूटोपशोभिने । श्रीविरूपाक्षदेवस्य सन्निधौ मुक्तिदा
 76. यिनि । पद्दर्शनांवुधेः पारदृश्वने गुणशालिने । यतिने
 77. कृतिने तत्ववादिने यमहान्मने । ब्रह्मण्यतीर्थशिष्याय ध
 78. र्मवर्मार्थवेदिने । निर्णीतनिगमाथाय व्यासतीर्थाय धीमते ।
 79. नागमंगलराज्यस्थं सर्वसस्यसमन्वितं । गुडुहल्यभिधाद्
 80. ग्रामात् पूर्वस्यां दिशिसंस्थितं । हल्लौ गेरैति विख्यातात् ग्रामा
 81. दक्षिणतः स्थितं । वल्लेकरैति विख्यातात् ग्रामात्पश्चिमतः स्थितं के

III A—

82. रेकोडिवति ख्यातात् ग्रामादुत्तरतः स्थितं । मायप्पहळिनाम्ना च देपसाग
 83. रनामिना । आनेसासलु नाम्ना च ग्रामकेण समन्वितं । चिकव्वेह
 84. ळिळनामानं ग्रामं सर्वगुणैर्युतं । चैन्नपट्टणराज्यस्थं प्राच्यांतिमस
 85. मुद्रतः । वेळ्होळ्याह्वया तु ग्रामादक्षिणां दिशमाश्रितं । ग्रामाच्छिव
 86. नळ्याख्यात् पश्चिमायां दिशि स्थितं । तगचेगेरनाम्नोपि ग्रामा
 87. दउत्तरतां श्रितं । ग्रामं हलबुमारादि होसहळ्ळीति च श्रुतं । वि
 88. ल्लगोंडनहळ्याख्यराज्ये वासमुपाश्रितं । ग्रामाच्चिकनह
 89. ळ्याख्यात् प्राचीमागामुपाश्रितं । नारासिंहपुगीभिख्यात् ग्रा
 90. मादक्षिणतस्थितं । पश्चिमं तोडनल्लुरोत्तरं जूजुवाडिनः ।
 91. ग्रामं च वैगेनल्लीति विख्यातिं मदिकां श्रितं । सर्वमान्यचतुःसीमासं
 92. युतं च समंततः । निधिनिक्षेपपापाणसिद्धसाद्व्यजलां न्वितं । अक्षि
 93. ण्यागामिसंयुक्तं एकभोग्यं सभूरुहं । वापीकूपतटाकैश्च कच्छेना
 94. पि समन्वितं । पुत्रपौत्रादिभिर्भोग्यं क्रमादाचंद्रतारकं दानस्याध
 95. मनस्यापि विक्रयस्यापि चोचितं । परीतः प्रयतैस्निग्धै पुरोहि
 96. तपुरोगमैः । विविधैर्विबुधैश्चैतपथिकैरधिकैर्गिरां । कृष्णदेवमहा
 97. रायो माननीयो मनस्वितां । सहिगण्यपयोधारापूर्वकं दत्तवान्मुदा ।
 98. तदिदमवनीवनीपकविनुतधरा यस्य कृष्णरायस्य । शासनमु
 99. रुकविवैभवनिवहनिदानस्य भूरिदानस्य । दानपालनयोर्म
 100. ध्ये दानाच्चेयोनुपालनं । दानास्वर्गमवाप्नोति पालनादच्यु
 101. तं पदं । स्वदत्ताङ्गिगुणं पुण्यं परदत्तानुपालनं परदत्तापहा
 102. रेण स्वदत्तनिष्फलं भवेत् । स्वदत्तां परदत्तां वा यो हरेच्च वसुं
 103. धरां । षष्टिर्षसहस्राणि विष्ठायां जायते किमि । ऐकैवभगिनी
 104. लोके सर्वेषामेवभूभुजां । नभोज्यातकरग्राह्या विप्रदत्तावसुंध

105. रां । सामान्येयं धर्मसेतुं नृपाणां काले काल पालनीयो भवद्भिः । स
 106. र्वनेतान् भाविनः पार्थिवैर्द्वान् भूयो भूयो याचते रामचन्द्रः ।
 107. श्री विरूपक्ष. (In Kannada characters).

Transliteration.

I B—

1. śrī Gaṇādhi-patayê namaḥ¹ namaḥ (s)tunga-śiraś-chuṃbi-chaṃdra-châma-
2. ra-chârave trailôkya-nagarâraṃbha-mûlastaṃbhâya Saṃbhava² Harêr li-
3. lâ-varâhaśya dāṃshtrâ-dāṃḍaḥ sa pâtu vaḥ³ Hêmâdri-kalaśa yatra dhâ-
4. trî chehhatra-śriyaṃ dadhau⁴ kalyāṇâyastu tad-dhâma pratyûha-timirâ-
5. pahaṃ yad-gajôpyagajôdbhûtaṃ Harinâpi cha pûjyate⁵ asti kshî-
6. ramayâddêvair mathyamânâṃṃ mahâṃbudhêḥ⁶ navanitam ivôdbhûtam a-
7. panîta-tamô mahah⁷ tasyâsîtanayas tapôbhîr atulair anva-
8. rtha-nâmâ Budhah puṇyair asya Purura (va)-vâ bhujabalair âyur dvishâm
9. nighnataḥ⁸ taśy Âyur Nahushôshya tasya parushô vuddhê Yayâti [h] kshî-
10. tau khyâtaḥ stasya tu Turuvasu [r] vasunibha [ś] śrī Dêvayânîpate [h]⁹ |
tad-vaṃ-
11. śê Dêvakîjânir didipe Timmma-bhûpatih¹⁰ yaśasvî Tuluvêṃdiê-
12. shu Yadô [h] Krishṇa ivânvaye¹¹ tatôdbhûd Bukkamâjânir Îsvara-kshiti-
13. pâlakaḥ¹² atrâsam agunabhiramṣaṃ maulîratnam mahîmbhujîṃ sara-
14. sâd udabhût tasmân Narasâvanipâlakaḥ¹³ Dêvakî-namdanât Kamô
15. Dêvakînamdanâd iva || Kâvêriṃ âsu badhvâ bahala-jala-tarâṃ
16. yô vilamghyaiva śatruṃ¹⁴ jivagrâhaṃ grîhîtvâ samita-bhujabalâ-
17. t Tamchya-rajyam tadîyam¹⁵ kṛitvâ Śriramga-pûrvaṃ tad-api nija-vasê
18. pattaṇaṃ yô babhâśê kîrti-staṃbhaṃ nikhâya tribhuvana-bhavana-stû-
19. yamânâpadâna[h]¹⁶ Chêraṃ Chôḷaṃ cha Pâṃḍvaṃ tam api cha Madhurâ-
vallaḥḥam
20. Mânabhûṣhaṃ vîryôdâgraṃ Turushkaṃ Gajapati-nripatim¹⁷ châpi jîtvâ ta-
21. danyân¹⁸ | â-Gaṃgâ-tîra-Lamkâ-prathama-charama-bhû-bhritt-tatômta [m]
nitâmtam
22. khyâta-kshônîpatînam srajam iva śirasâm śâsanam yô vvatânît¹⁹ |
23. vividha-sukṛitôldâm²⁰ Râmôśvara- pramukhê muhur mudita-hṛidaya-sthâ-
24. nê sthânê vyadhata yathâ-vidhiḥ²¹ budha-parivritô nânâ-dânâṃ yô bhū-
25. vi shôḍaśa tribhuvana-janôdgîtaṃ spṛitam yaśah pamaruktayan²² | Ti-
26. ppâji-Nâgalâdêvyôḥ Kausalyâ-śrî-Sumitrayô [h]²³ | dēvyôr iva Nṛi-
27. śimhêṃdrat tasmât Pamktirathâd iva²⁴ vîrau vîra[ya]ṃ nan Râma-Lakshmanâ-

II A—

28. v iva namdanau²⁵ jâtau Vira-Nṛisimhêṃdra-Kṛishṇarâya-mahîpati²⁶ vîra śrī
29. Nârasihyah sa Vijayanagare ratta-sunhâsanasthaḥ kîrttyâ nîtyâ ni-
30. rasyan Nṛiga-Naḷa-Nahushân apyavanyâm athânyân²⁷ | â-sctôr â-Sunê-
31. rôr avani-sura-nutaḥ svairâṃ achôdayâdrêr â-pâchyâtyachalântâd akhî-

32. la-hṛidayam âvarjya râjyaṁ śasâsa | nânâ-dânânyakârshit Kanakaśa-
 33. dasi yah śrī Virûpāksha-dêvasthâne śrī Kâlâhatîsitur api nagarê
 34. Vemkaṭâdrau cha Kâ [m] chyam || Śrîsailê Sôṇa-śailê mahati Harilharê [A]
 hôba-
 35. lê Saṁgamê cha | Śrîramgê Kumbbaghônê hata-tamasi mahâ-Naṁditîrthê
 36. Nivṛittyaiḥ | Gôkamê Râmasêttau jagati tad-itaesv-apyasêshêshu puṁ-
 37. nya-sthânêshvâlabdha-nânâ-vidha-lâhala-mahâ-dâna-vâri-pravâhaiḥ
 38. yasyôdamchat-turamga-prakara-khura-râja [ś] śushyad-ambhôdhi-magnah
 kslmâbhri-
 39. t-paksha-chehhidôd[y]attara-Kulîśadharôtkamṭhitâ kumṭhitâbhût | bramh-
 māmḍam
 40. viśvachakram ghaṭam udita-mahâbhûtakam ratna-dhênum saptâṁbôdhim
 cha
 41. kalpa-kshîtiruhalatikê kâ[m]chaṁṁ Kâmadhênum | svarṇakshinâ[m] yô
 42. hiraṁnvâsvaratham api tulâpûrusham gôsahasram hêmâśvam hêmaga-
 43. rīham kanaka-kari-ratham paṁcha-lâṁgalyatânit | prâjyam prasâsya
 44. nirvigbham râjyam dyâm iva śâsitum | tasmīn guṇena vikhyâtê kshi-
 45. tîrîndrê divam gatê | tatôpy-avârya-vîrya- śrī Kṛishṇarâya-mahîpa-
 46. tih | bibhartti maṇikêyûra-[ni]rviśesham mahim bhuje | kî[r]ttyâ yasya
 47. samantatah prasrutayâ viśvam ruchaikyam vrajêd ityâsamkya purâ Pu-
 48. rârîr abhavad Bhâlêkshanah prayaśah padmâkshôpi chaturr(bh?)ujô'jani
 49. Chaturvaktro bhavat padmabhû[h] Kâlî khaḍgam adhâd Ramâ cha kama-
 lam vi-
 50. ṇam cha Vâṇi karê | sâtrûṇam vâsam êtê dadata iti rushâ kimnu saptâṁ-
 51. burâsî[n] nânâ-sênâ-turamga-truṭita-vasumatî- dhûlikâ-pâlikâ-
 52. bhîh | saṁsôshya svairam êta[t]- pratinidhi-jaladhi-srêṇikâ yô vidhattê
 53. bramhmâmḍa- svarṇa-mêru-pramukha-nijamahâdâna-tôyair amêyaiḥ |
 mad-da-
 54. ttâm arthi-sârthâh śriyam ila suchuram bhu[m]jatam ityavêtyâh prâya[h]
 55. pratyûha-hêtôs tapana-ratha-gatîr âlayam dēvatâ[nâ]ṁ tatta[d]-digjai-

II B—

56. tra vṛittyâpi(ia) birudapadair a[n]kitâ[m]statra tatra stambham jâtapra-
 57. tishṭhân v[y]atanuta bhuvî yô bhûbhṛid-abhramkashâgrân | Kâ[n]chî Śrîsai-
 58. la Sôṇâchala Kanakasabhâ Vemkaṭâdri pramukh[y]êshvâvartyâvartya
 59. śarvēshvatanuta vidhivad bhûyasê srêyasê ya[h] | dēvasthânêshu tîrthê-
 60. shvapi kanakatulâpûrushâdini nânâ-dânânyêvôpadânair a-
 61. pi samam akhilaîr âgamêktâni tâni | rôsha-kṛita-pratipârthiva-
 62. ḍamḍah sêshal-bhujâ-kshiti-rakshana-sau[m]ḍah bhâshege-tappuva-râyara-
 gaṇḍah
 63. stôsha [kṛi] d arthishu yô raṇa-chaṁḍah | râjâ-dhirâja ityuktô yô râja-

64. paramêśvarah | mûrurâyara ga[m] dâścha pararâya-bhayamkarah | Himdûrâ-
 65. ya-suratrânô dushṭa-śârdûla-maddanah virapratâpa ityâdi biri-
 66. dair uchitai[r] yutah | âlôkaya mahârâya jaya jîvêti vâdibhih | Am-
 67. ga Vamga Kalimgâdyai râjabhih sêvâtê cha yah | stuttyaudâryah sudhi-
 68. bhih sa Vijavanagarê ratna-simhâsana-st hah | kshimâpâlâmn Kṛishnarâ-
 69. yah kshritipatir adharikṛittya nittvâ Nrigâdin | âpûrvâdrêr arthâ-
 70. stath)-kshitudhara-katakâd â cha Hêmâchalântâd âsêtor arthi-sârtha-śri-
 71. yam iha saḍhalimkṛitya ? kṛittvâ samyudhe | Sâliyâhana-mni-
 72. tē śakâbdêśa-chatuh-śataih | ashtat-trimśa samâyuktaih samkhyâtê daśa-
 73. bhi śrute | Dhātu-samyachchharê mâsi Margâśrsho śubhê dne | śukla-pa-
 74. kshê śubhê lagnê gôlvâdaśyam mahâ-tithau | Timgabhadrâpagâ-tîrê Hê-
 75. makûṭôpaśôl-hitê | śri Virûpâkshadêvasya samidhau muktidâ-
 76. yini | shaṭ-ddarśanâmbudheh parâdrisvanê gunaśâlinê yatirê
 77. kṛitine tatvavâdinê yatcha ? mahatmanê | Brahmaṇya-tirtha-śishvâya dha-
 78. rma-varmârtha-vêdinê | nirṇita-mgamâ [r]thâya Vyâs-tîrthâya dhûmate |
 79. Nâgamangala-râjyastham sarva-sasya-samanvitam | Guḍḍhahalyabhidhâd
 80. grâmât pûrvasyâm diśi samsthitam | Hallagerrêr vikhyâtât grâmâ-
 81. d dakshinatah sthitam | Bailekarretî vikhyâtât grâmât paschimatah sthi-
 tanke

III A—

82. rekôḍvitikhyâtât grâmâd uttaratah sthitam Mâyappahaili-nâmnâ cha
 Dêpasâga-
 83. ranâminâ | Ânesâśâlu-nâmnâ cha grâmakēṇa samanvitam Chikkabbeha-
 84. lli-nâmanam grâmam sava-gunair yutam | Chennapattana-râjyastham
 prâchyam Timmasa-
 85. mudratah | Berlaholyâhvayât (u) grâmâd dakshinâm diśam âśritam |
 grâmâch Chhiva-
 86. nalyâkhyât paschimâyâm diśi sthitam | Tagachegerra-nâmnôpi grâmâ-
 87. d uttaratâm śritam | grâmam Halavumârâdi Hosahalliti cha śritam | Bi-
 88. llagomḍanahalyâkhyâ râjyê vâsam-upâśritam | grâmâch-Chikkamah-
 89. lyâkhyât prâchîm âśâm upâśritam | Nârasimhya-puribhukhyât grâ-
 90. mîd dakshinata sthitam | paschimam Tolanallîrêr uttaram Jûjvâditah |
 91. grâmam cha Vemgenalliti vikhyâtîm madikâm śritam | sarvamânya-
 chatuh-simâ-sam-
 92. yutam cha samantatah | nidhi nikshêpa pâshâṇa siddha sâddhya jalam-
 vitam | akshi-
 93. nyâgâmi-samyuktam aika-bhōgyam sa-bhûruham | vâpi-kûpa-tatâkarîcha
 kachchhênâ-
 94. pi samanvitam | putra-pautrâdibhir bhōgyam kramâd âchamdra-târakam |
 dânasyâdha-

95. manasyâpi vikrayasyâpi chôchitam | paritam prayatai[s]snigdbhai[h] purôhi-
 96. ta-purôgamaiḥ | vividhair vibudhaiś śrauta-pathikair adhikair giram |
 Kṛishṇadêvamahâ-
 97. râyô mânanîyô manasvinâm | sa-hiramṇya-payô-dhârâ-pûrvakam dattavân
 mudâ |
 98. tad idam avanî-vanîpaka-vinuta-dharâ yasya Kṛishṇarâyasya śāsanam u-
 99. ru-kavi-vaibhava-nivaha-nidânasya bhûri-dânasya | dâna-pâlanayôr ma-
 100. dhyê dânachchêyônupālanam | dâna[t]svargam avāpnôti pālanād achyu-
 101. tam padam | sva-dattâ[d] dviguṇam puṇyam para-dattānu-pālanam para-
 dattâ-pahâ-
 102. rêṇa sva-datta [m] nishphalam bhavêt | sva-dattām para-dattām vâ yô
 harêchcha vasum-
 103. dharām | shashṭir va[r]sha-sahaśrāṇi viśṭhâyām jâyatê krimi | aikaiva
 bhagini
 104. lôkê sarvēshām êva bhûbhujām | na bhôjyâ na kara-grâhyâ vipra-dattâ
 vasumdha-
 105. râ(m) | sāmānyêyam dharma-sêtuṁ nṛipāṇām kâlê kâlê pālanîyô bhavad-
 bhiḥ | sa-
 106. rvân êtân bhāvinah pāṛthivêmdrân bhûyô-bhûyô yâchatê Rāmachandrah |
 107. śrî Virupaksha

Translation.

Lines 1—71.

Salutation to Gaṇâdhipati : Praise of Śambhu, Varâha and Gaṇapati : Genealogy of the Vijayanagar king Kṛishṇarâya from the Moon downwards and his praise (*see* E. C. V, Hassan 6 for a translation of the verses) : regarding Narasa's conquests Tanachyarâjyam is to be interpreted as the kingdom of Tanjore (*see* para 106, p. 51, M. A. R. 1918).

Lines 71—98.

On the 12th lunar day which was a Gôdvâdaśi of the bright fortnight of the month Mârgaśīra in the year Dhātu being the 1438th year in the era calculated from Sâlivâhana, on an auspicious day and lagna, during a great tithi, in the presence of the God Virûpāksha, conferring liberation (from births), on the bank of the river Tungabhadra adorned with Hêmakûṭa (hill), the great king Kṛishṇarâya, deserving of respect by worthy people, surrounded by holy and loving purohits and others and also by various learned men, vedic scholars and eloquent speakers, was pleased to grant with pouring of water on gold, as a sarvamânya, with all the boundaries defined, possessed of the rights of *nidhi* (treasure on the surface), *nikshêpa* (treasure underground), *pâshâṇa* (rocks), *siddha* (ready rights), *sâdhya* (possibilities), *jala* (water springs), *akshîṇi* (imperishables), *âgâmi* (future rights), trees, wells, springs, tanks, *kachchha* (river banks), to be enjoyed singly, by sons and grandsons, etc., in succession

for as long as the moon and stars last with the rights of gift, mortgage and sale, three villages, namely, (1) Chikkabbehalli with (the hamlets) Mâyappahalli, Dêpa-sâgara and Ânesâsalu villages, highly fertile, situated in the Nâgamangala kingdom, to the east of Guḍḍehalli, to the south of Hallegeṛe, to the west of Ballekeṛe, to the north of Kerekôḍu, (2) Halavumâra Hosahalli, situated in Chennapaṇṇa kingdom to the east of Timmasamudra, to the south of Berlahole, to the west of Śivanalli, to the north of Tagachegere, (3) Vengenalli, situated in Billagonḍanahalli kingdom, to the east of Chikkanahalli, to the south of Nârasimhyapuri, to the west of Poḍanallur and north of Jûjuvâḍi, to the wise ascetic Vyâsatîrtha, disciple of Brahmanyatîrtha, who had crossed to the other shore of the ocean of the six darśanas, and was endowed with noble qualities, who was a Tatvavâḍi (discourser on tatvas : a term applied to the members of Mâdhva sect), high-souled and had understood the inner meaning of dharma and determined the purport of the Vedas.

Lines 98—107.

This is the śâsana of Kṛṣṇarâya, who is praised by all who seek favours on earth, who is the source of the prosperity of great authors, and liberal in gifts. Between making a gift and protecting it, protecting is more meritorious than making the gift. By making a gift one attains svarga while by protecting a gift one goes to a region from which there is no fall. Protecting another's gift is twice as meritorious as making a gift oneself. By seizing another's gift one's own gift is rendered fruitless. He who confiscates land given by oneself or by others is born as a worm in ordure for sixty thousand years. The land given to Brahmans is the sole sister of all kings. She is to be neither enjoyed nor held by hand (taxed). This bridge of dharma is common to all kings and should be protected by you from time to time. Râmachandra asks this again and again of all future kings.

Virûpâksha.

Note.

This copper plate record which was found deposited in the Seringapatam Taluk Treasury and was forwarded by the Deputy Commissioner, Mysore District, to the Archæological Department was noticed in p. 34 of the Mysore Archæological Report for 1919. The text has now been published along with a translation and note.

The record registers the gift of three villages Chikkabbehalli with three hamlets, in the Nâgamangala kingdom, Halavumârahosahalli in the Channapaṇṇa kingdom and Vengenahalli in the Billagonḍanahalli kingdom to the ascetic of the Mâdhva sect, Vyâsatîrtha, disciple of Brahmanyatîrtha, by Kṛṣṇarâya, king of Vijayanagar.

Vyâsatîrtha was a great scholar who has composed several important works bearing on the Dvaita school of philosophy, namely, Nyâyâmrta, Tarkatāṇḍava, Chandrikâ and Bhêḍôjjivana. His guru was Brahmanyatîrtha. Tradition connects him with the Mâdhva gurus Vijayendra and Vâdirâja both of whom belonged to separate mats but who are said to have been his disciples. He is said to have popularised Mâdhva

religion by publishing its truths in Kannada songs composed by himself. Two great devotees Purandaradâsa, a Brahman, and Kanaka, a Sûdra, who also have composed popular songs full of religious fervour and moral teachings, are said to have been his disciples. He is said to have been connected in his early age with Lakshmînârâyana-tîrtha also known as Śrîpâdarâja who resided at Muḷabâgal and who was the head of a matt at the place. The life of Vyâsatîrtha is extolled in two works Vyâsa vijaya, by Śrînivâsatîrtha and Vyâsayôgîsacharitam, by Sômanâtha. According to tradition as recorded in the first work, the king Kṛishṇarâya was once warned of an evil muhurta approaching and he was advised to put some one else on the throne for that time. Not knowing whom to choose, the king sent out his State elephant with a garland which the animal presented to Vyâsatîrtha. The latter took his seat on the throne, averted the danger befalling the king and in the short time left him signed grants of land to Brahmans. He had the large Vyâsasamudra tank built on the Mysore and Kadapa borders. He lived for twelve years at Tirupati worshipping the god Śrînivâsa. A vrindâvana or tomb at a spot called Navavrindâvana was built for him on an island in the Tungabhadra about half a mile from Ânegondi. According to a song of Purandaradâsa, his disciple, his death took place on Viḷambi sam. Phâlguna ba. 4 which is equivalent to 8th March 1539, Saturday taking the nearest year Viḷambi after the death of Kṛishṇarâya (*see* Nâgavarma's *Chhandômbulhi* edited by Kittel, Intro. p. 133).

Vyâsatîrtha is also called Vyâsarâya and a spiritual descendant of his resides at the matt of Sôsale in T.-Narsipur Taluk.

The date of the present grant is given as Ś 1438 Dhâtu sam. Mâr. śu 12 corresponding to 6th December 1516 A.D.

For Vyâsatîrtha we have the following records :—

- (1) Abbûr grant of Kṛishṇarâya to Vyâsatîrtha (E.C. IX, Chennapatna 153 of 1523). (*See* also M.A.R. 1919, p. 35).
- (2) Gaurâpura grant of Kṛishṇarâya to Vyâsatîrtha (E. C. VII, Shimoga Taluk 85 of 1527).
- (3) Three inscriptions in the Tirumalai-Tirupati, North Arcot District, two in the south wall of the second prâkâra in the Venkaṭêśasvâmi temple, and another in the north street before the Vyâsarâya matt. These are dated in 1524 A. D. and record (a) a money grant by Vyâsatîrtha-śrîpâda-vaḍeyar to the sthânikas at Tirumalai for the service of special offerings to the gods Venkaṭêśa and Gôvindarâja at Tirumalai and Tirupati on certain days, and (b) the grant of house-sites at Tirumalai by king Kṛishṇarâya to Vyâsatîrtha for building a matt (*see* Tirupati Devasthanam Inscriptions, Vol. III, pp. 329, 330, 338).
- (4) Two inscriptions at Lower Tirupati, North Arcot District, in the reign of Kṛishṇarâya. The first of these dated in 1524 authorises Vyâsatîrtha-

śrīpāda-udaiyar to build his matt in the house-site of Sottabhattar at Tirupati which was confiscated by the order of Śāluva Narasimharāya because of the theft of the temple jewels by Nambi Sūrappaiyan previously and also authorises Vyāsātīrtha to receive the donor's share of the prasādam offered in the name of Kṛṣṇarāya for the use of his matt. The second of these is dated in 1528 and records that the *sthānattār* of Tirumalai agreed to make arrangements for conducting a festival to Śrī Gōvindarājasvāmi from the annual income of 60 pons of the village Oddampattu gifted for the purpose by Vyāsātīrtha (*Ibid.* pp. 326, 358).

- (5) A copper plate inscription dated in Ś 1447 (A. D. 1525-26) in the reign of Kṛṣṇadēvarāya recording the grant of the village Beṭṭakonḍa renamed Vyāsasamudram with the village Kandakūru close to which is the big tank called Vyāsasamudram (Sewell's *Antiquities*, Vol. I, p. 132; Madras Epigraphical Report, C. P. 13 of 1905).
- (6) Stone inscription at Kottapalli near the Pōtarāju temple dated in Ś 1445 Svabhānu in the reign of Kṛṣṇadēvarāya recording the grant of some land to the deity by Vyāsātīrthaśrīpāda-udaiyar (Inscriptions in Ceded Districts, p. 382, No. 50; also Rangacharya's *Inscriptions in the Madras Presidency*, p. 622, No. 533).
- (7) An inscription on the south wall of the maṇḍapa in front of the Viṭṭhala temple at Hampe, Bellari District, records the grant of some villages by Kṛṣṇarāya in Ś 1435 for services in that temple. Among the donees a certain share is assigned to Gurugaṇu Vyāsarāyan. Vyāsarāya is a name often applied to Vyāsātīrtha (S.I.I., Vol. IV, p. 72, No. 277).
- (8) Jakkarājanahallī and Kannērumadugu grants of Kṛṣṇarāya dated 1521 A. D. for Vyāsātīrtha. (M.A.R. 1912, p. 50).

For a reference to Vyāsātīrtha's part in the religious activities of Kṛṣṇadēvarāya's court and his relation with his contemporary Vallabhācharya, see Gada's *Sampradāyadīpikā* and Muraḷidharadāsa's *Śrī Vallabhāchārya-charitra* quoted in Seshagiri Sastri's *Rep. San. Tam. MSS. 1896-97*, pp. 16 and 21.

SHIMOGA DISTRICT.

29

SORAB TALUK.

At the village Māvaḷi in the hobli of Sorab, writing on a viragal below inscription No. 1 of Sorab Taluk, published in E. C. Vol. VIII. (Plate XVIII, 2).

Old Kannada language and characters.

ಸೊರಬ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಮಾವಳಿ ಗ್ರಾಮದ ವೀರಗಲ್ಲು ; ಸೊರಬ ತಾಲ್ಲೂಕು ಪ್ರಿಂಟ್ ನಂಬರು 1ನೆಯ ಶಾಸನದ ಕೆಳಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಶ್ರೀಧ್ಮನಾಗರ
2. ಮದನಗಾರಸರ್ ಕೊಟ್ಟೋರ್ಮವ್ವೆಳ್ಳಕೆಯ ತೆಜ್ಜಣ ಕೋಡಿಯ ಗೋಳಿಯ ಕೆಪ್ಪೆಗೇಕಾಲ್ಗೆ
3. ಒಮ್ಮತ್ತಕ್ಕೆಯು ಉಂ
4. ನಿದ[ಅ]ರಕ್ಕಿಗೆ ಇದಾನತಿಮೊ ವಾರಣಾಸಿಯುಳ್ ನಿದ್ಧಪರ್ವರ ಕೊನ್ನೋನ ಲೋಕಕೆಸಲ್ಗೆ
5. ಇದಾನ್ಯಾದೊನ್ನೈಣಭಗಿ ಕೆಲ್ಲು ಕೆಸವನ ಮಡಿವಾಕಲನ್

Transliteration.

1. Śrī Dhmasāgara
2. Madanagārasar koṭṭōr Mavvelva-kereya tenkaṇa kōḍiya Gōḷiya-kerege kâlge
3. ormmattar kkeyu-üm
4. nida[ra] rakkege idân alido Vâraṇâsiyuḷ Siddha Parvvara kondôṇa lôkake salge
5. idân kâdon kalyaṇa-bhagi Kelgu-Kesavana maḍidâ kalan

Translation.

Śrī Dhmasāgara Madanagārasar granted one mattar of wet land for the maintenance of the tank Gōḷiyakere and its channel situated at the southern weir of the tank at Mavvelva (Mâvaḷi). May its destroyer attain the regions to which those who slay Siddhas and Brahmanas go. He who protects this will be blessed.

Kelgu Kēsava engraved this stone.

Note.

This record was engraved below the inscription published previously as Sorab No. 1 at Mâvaḷi. It records a grant of land made for the maintenance of a tank at that village. The donor is Madanagārasar a chief, also referred to in the above record (Sorab No. 1) who was a subordinate of the Râshtrakûṭa king Gōvinda III and the record has been assigned to C 797 A.D. by Rice. The present inscription engraved below may also belong to the same date.

30

At the same village, on a *nishadhikallu* stone.

Kannada language and characters.

ಆದೇ ಮಾವಳಿ ಗ್ರಾಮದಲ್ಲಿರುವ ನಿಷಧಿಕಲ್ಲು.

1. ಶ್ರೀಮತ್ಪರಮಗಂಭೀರನೃದ್ವಾ [ದಾ]
2. ಮೋಘಲಾಂಥನಂ ಜೇಯಾತ್ಮೈಳೋಕ್ಕು

3. ನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಸಾಸನಂ || ಶ್ರೀ [ಮೂ]
4. ಲ ಸಂಗ ಕುಂಡಕುಂದಾನ್ವಯದ
5. ಕಾಣೂಗ್ಗಣ ಮಾಧವಚಂದ್ರದೇವ[ರಗು]
6. ಡ್ಡಿ ನಾಗವೈ ಗೋಕವೆಯಮಗಳು ಸ[ಮಾ]
7. ಧಿ ವಿಧಿಯಿಂದ ಮುಡಿಪಿ ಸ್ವರ್ಗ
8. ಸ್ತ್ರೆಯಾದಳು ಮಂಗಳಮಹಾ
9. ಶ್ರೀ ಶ್ರೀ

Note.

This records the death by the Jain rite of *sumādhī* of a woman named Nāgavve, daughter of Gōkave and disciple of Mādhavachandraġvar belonging to Mūlasangha, Kuṇḍakundānvava and Kānūr-gaṇa. The inscription begins with the usual verse in praise of Jina-sāsana or Jain faith.

No date is given. The characters seem to belong to the 12th century. The Jain guru Mādhavachandra is referred to in E.C. VII, Shimoga 64 of C. 1112 A.D. and also in E.C. VIII, Sagar 151.

31

At the same village Māvali, on a lamp pillar in front of the Banasankari temple.

Kannada language and characters.

ಅದೇ ಮಾವಳಿ ಗ್ರಾಮದ ಬನಶಂಕರಿ ಅಮ್ಮನವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಇರುವ ದೀಪಮಾಲೆ ಕಂಬದಲ್ಲಿ.

1. ಪಾರ್ಥಿವಸಂವತ್ಸ
2. ರದ ಕಾರ್ತಿಕ ಬರರಲು
3. ಶ್ರೀಮತು ಮವಲಿಯ
4. ಬನದ ದೇವತೆಯ ಒ
5. ಕೃಲು ಬುನುಬಜನಮ
6. ಗ ಬೊಂಬೋಜನು ಸಿ
7. ಲಸಿದ ದೀಪಮಾಲೆ
8. ಕಂಭ ಶ್ರೀ

Note.

This inscription records the setting up of a lamp pillar by Bommoġa, son of Busuġa, devotee of the goddess Banaladēvatī (Banāsankari) of the village Mavali (Māvali). The date of the record is given as Pārthiva sam. Kārtika ba. 1. No Śaka year is given. The characters of the epigraph seem to belong to the 15th century A.D.

32

At Kuppagaḍḍe in Āuavaṭṭi hobli, on a slab at the threshold of the navaraṅga in the Rāmēśvara temple.

Kannada language and characters.

ಅನಮ್ಬಿ ಹೋಬಳಿ ಕುಪ್ಪಗಡ್ಡೆ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಹೊಸಲಿನಲ್ಲಿ ಕೆಳಗಡೆ ಚಪ್ಪಡಿಯಮೇಲೆ ಬರೆದಿರುವುದು.

1. ರಾಮೇಶ್ವರದೇವರಿಗೆ
2. ರುಕುಮೈನೂ ವೊಪಿ
3. ಸಿದ ಶರೀರ

Note.

This contains the name of a devotee who made a pilgrimage to the above-mentioned temple of Rāmēśvara and got his name and figure engraved. His name is given as Rukumaiya. The characters seem to belong to the 17th century A.D.

33

On a slab in the floor of the mukhamanṭapa of the same temple.

Kannada language and characters.

ಅದೇ ಕುಪ್ಪಗಡ್ಡೆ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಖಮಂಟಪದ 1ನೆಯ ಅಂಕಣದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಕುಪ್ಪರಸನುರಾಮೈಲಿಂ
2. ಗಗೆ ವೊಪಿಶಿದ ಶರೀರ

Note.

This also contains the name of a devotee of the god Rāmelīṅga or Rāmēśvara —Kupparasa. The characters seem to belong to the 17th century A.D.

SAGAR TALUK.

34

On a piece of cannon set up before the Travellers' Bungalow at Ānandapur in the hobli of Ānandapura.

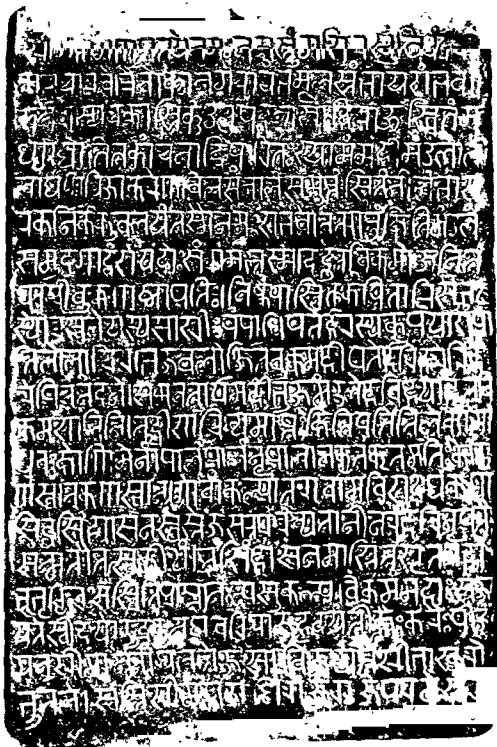
Kannada language and characters.

ಸಾಗರದ ತಾಲ್ಲೂಕು ಆನಂದಪುರದ ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದಲ್ಲಿ ಸರ್ಕಾರಿ ಬಂಗಲ ಮುಂದೆ ನಟ್ಟ ಫಿರಂಗಿಯ ಮೇಲೆ ಬರೆದಿರುವುದು.

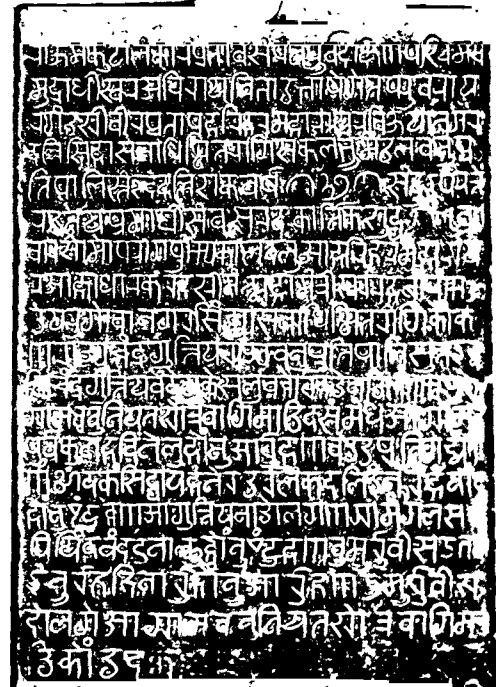
1. ಕ್ಷೇತ್ರಪಾ
2. ಲಗಂಗ
3. ನಾಥ

Note.

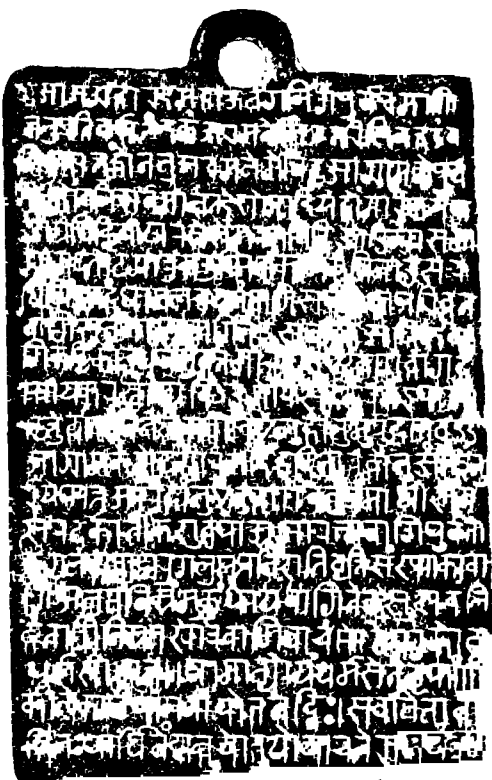
This piece of cannon was brought from the fort at Ānandapura, said to have been constructed by the kings of Keladi. The name of the piece is carved



1



2



•



1

on it as Kshêtrapâla Gamganâtha. The characters may belong to the 18th century A.D. No date is given.

35

At the village Mallandûru in the hobli of Ānandapura, on a māstikal.

Size 4'×9".

Kannada language and characters.

ಸಾಗರದ ತಾಲ್ಲೂಕು ಅನಂದಪುರದ ಹೋಬಳಿ ಮಲ್ಲಂದೂರು ಒಕ್ಕಮಾಸ್ತಿ ಹಕ್ಕಲಿಲ್ಲರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'×9".

- | | |
|-----------------------|--------------------|
| 1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತುವೀ | 11. ರಜಡವಾರಚೆ |
| 2. ರಹರಿಹರರಾ | 12. ಲಬಯಚಿನೆ |
| 3. ಯ ಪ್ರಿತ್ವಿರಾಜ್ಯವನಾ | 13. ಟಿತಿರಿದ್ದಲ್ಲ ಅ |
| 4. ಉವಲ್ಲಸಕ | 14. ಮದವಳಿಗೆ |
| 5. ವರುಸ | 15. ಬೊಮ್ಮಕ್ಕನು |
| 6. ರಿಖಂನೇ | 16. ಮಹಸತಿ |
| 7. ಕ್ಷೆಯಶವಧ | 17. ಯಾಗಿದೇವ |
| 8. ರ ಜೆಬಹಳಡ | 18. ಲೋಕಪ್ರತ |
| 9. ಸಮಿಗುರುವಾರ | 19. ರದರು |
| 10. ಲಿ ಮಲೆಯಂದೂ | |

Note.

This record belongs to the reign of Harihara II (1377-1404), Vijayanagar king. It records the death as *mahāsati* (great Sati) of a woman named Bommakka on the death of her husband Jaḍavāra Cheli Bayachiseṭṭi of the village Maleyandûr (Mallandûru).

The date of the record is given as Ś 1309 Kshaya sam. Jyêshṭha ba. 10 Guruvāra and is equivalent to May 23, 1386 A.D., a Wednesday and not Thursday according to Svāmi Kannu Pille's Ephemeris.

36

Kāṇvapura grant of Harihara II dated Ś 1321 in the possession of Pater Rāinappa of Gauja in the same hobli of Ānandapura. (Plate XXV).

3 plates : Nandi Nāgari characters : Sanskrit language.

ಅನಂದಪುರದ ಹೋಬಳಿ ಗೌಜ ಅಗ್ರಹಾರದ ಪಟ್ಟೇರ್ ರಾಮಪ್ಪನವರಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

ಮೂರು ಹಲಗೆಗಳು : ಉಂಗುರಸಹಿತವಾಗಿದೆ : ಮೊಹರು ಇಲ್ಲ.

I B—

1. ಶ್ರೀಮಹಾಗಣಪತಯೇನಮಃ ನಮಸ್ತುಂಗತಿರತ್ನುಂಬಿ ಚಂದ್ರಚಾ
2. ಮರಚಾರವೆ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ||

3. ಕರ್ನೇಯಸ್ಯ ಚಕಾಸ್ತಿ ಕುಂಡಲಪದನ್ಯಸ್ತಾಹಿ ರಾಜಸ್ಥಿತಂ ಮ
4. ಧ್ಯೋದ್ಯೋತಿತ ಕಾಂಚನಾದ್ರಿಪರಿತಃ ಶ್ಯಾಮಂ ಮಹೀಮಂಡಲಂ | ಲೀ
5. ಲಾಘಂ ಗಿರಿಜಾಕರೇಣ ವಿಲಸಂ ನಾಲಂ ಸಮುತ್ತಂ ಸಿತಂ ನೀಲಂ ಭಾಸು
6. ರಕನಿಕಂ ಕುವಲಯಂ ತಸ್ಮೈ ನಮಃ ಶಂಭವೇ | ತತ್ಪಾತುಂಕ್ಷಿತ ಮಂಡಲಂ
7. ಸಮುದಗಾದ್ವಂಶೇ ಯದೋಃ ಸಂಗಮಸ್ತಸ್ಮಾದಮ್ಭುತ ವಿಕ್ರಮೋ ಜನಿ ತ
8. ಥಾ ಶ್ರೀ ಬುಕ್ತಣಕ್ಷಾಪತಿಃ | ನಿಷ್ಕಂಪಾಸ್ಥಿತಕಂಪಿತಾರಿ ಸುಭಟ
9. ಸ್ಥೋರಶ್ಠಲೆ ಯಸ್ಯ ಸಾ ಶ್ರೀಃ ಪಂಪಾಧಿಪತೇರ್ಹರಸ್ಯ ಕೃಪಯಾ ಶಂ ಪಾ
10. ತಿ ಲೋಲಾ ಚರಂ | ಭುಜಬಲೋರ್ಜಿತ ಬುಕ್ತಮಹೀಪತೇರ್ಹರಿಹರೇರಿಹ
11. ರೇಪಿ ಚ ನಂದನೇ | ಸಮವತಾರ್ಯಾ ಮಹೀಂ ಭುಜಮಂಡಲೇ ಹರಿಹಯಾದ್ಭುತ ವಿ
12. ಕ್ರಮಶಾಲಿನಿ | ತದ್ವೀಶಾಚಿವ್ಯಮಾಪ್ತಃ ಕ್ಷಿತಿಪತಿ ತಿಲಕೋ ಮಾ
13. ಧವಃ ಕ್ಷೋಣಿಮೇನಾಂ ಪಾಲಂಪಾಲಂ ನೃಪಾಲಾನಕೃತ ಕೃತಮತಿಃ ಕೊಂಕ
14. ಣಸ್ಥಾನ್ ಕಣಸ್ಥಾನ್ | ಗೋವಾಂ ಕಲ್ಪಾಂತ ರಾವಾಮವಿತದದಧ ಕಥಾ
15. ಸಿದ್ಧಸಿಂಹ್ಯಾಸನಸ್ಥಸ್ತೇಜಸ್ವಾರಂವ್ಯತಾನೀ ನರಹರಿ ನೃಪತಾ
16. ಸಂನ್ಮತಾತತ್ತ್ವಕೀಯಂ ! ತತ್ಸಿಂಹಾಸನಮಾಶ್ರಿತ ಶೃತಮಹಾ
17. ಭೂಭೃಷ್ಟಿರಃ ಸಂಸ್ಥಿತಪ್ರಾಪ್ತಾನಲ್ಪಸುಕಲ್ಪವಿಕ್ರಮಮಹಾಃ ಸಂಜಾ
18. ಯತೆ ಸ್ಥೋದಯೋ ಉದ್ಗಚ್ಛಂನಫ ವರಿಪಾಳಹೃದಯಂ ತೀಕ್ಷ್ಣೈಃ ಕಯೈಃ ಪೀಡ
19. ಯನ್ ಶ್ರೀಮಾನ್ಮಾಧವ ತೇಜಸಾ ವಿಜಯತೆ ಶ್ರೀಭಾಸ್ಕರೋ
20. ಭೂತಲೆ | ಸ್ವಸ್ತಿ ಶ್ರೀ ಮಹಾ [ರಾ] ಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ

II A—

21. ರಾಜಮಕುಟಾಲಂಕಾರ ಪ್ರಭಾವಸಂಪನ್ನ ಪೂರ್ವದಕ್ಷಿಣಪಶ್ಚಿಮ ಸ
22. ಮುದ್ರಾಧೀಶ್ವರ ಅರಿರಾಯವಿಭಾಡ ಭಾಷೆಗೆ ತಪ್ಪುವ ರಾಯ
23. ರಗಂಡ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಹರಿಹರಮಹಾರಾಯರು ವಿಜಯಾನಗರ
24. ದಲ್ಲಿ ನಿ[ಂ]ಹಾಸನಾಧಿಷ್ಠಿತರಾಗಿ ಸಕಲ ಭೂಮಂಡಲವನು ಪ್ರ
25. ತಿಪಾಲಿಪ್ತಂ ಇದ್ದಲ್ಲಿ ಶಕ ವರ್ಷ ೧೩೨೧ ಸಂದು ಇಪ್ಪತ್ತೆ
26. ರಡನೆಯ ಪ್ರಮಾಥೀ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶುದ್ಧ ೧೫ ಬುಧ
27. ವಾರ ಸೋಮೋಪರಾಗ ಪುಣ್ಯಕಾಲದಲು ಆ ಹರಿಹರಮಹಾರಾಯ
28. ರ ಅಜ್ಞಾಧಾರಕರಹ ಶ್ರೀಮನ್ಮಹಾವಂತ್ರಿಶ್ವರರಹ ಬಾಚಂಣ್ಣ ಒ
29. ಡೆಯರು ಗೋವಾನಗರಸಿಂಹ್ಯಾಸನಾಧಿಷ್ಠಿತರಾಗಿ ಕೊಂಕ
30. ಣರಾಜ್ಯ ಚಂದ್ರಗುತ್ತಿಯ ರಾಜ್ಯವನು ಪ್ರತಿಪಾಲಿಸುತ್ತ ಇದ್ದ
31. ಲಿ ಚಂದ್ರಗುತ್ತಿಯ ವೇಂಕೆಯಕ್ಕೆ ಸಲುವ ಹೊರಹಡೆ ನಾಡಕಾಣ್ಣಪುರ
32. ಗ್ರಾಮವನು ನಿಯತ ಶ್ರೋತ್ರವಾಗಿ ಮಾಡಿದ ಸಂಮಂಥ ಅಗ್ರಾಮದ
33. ಪೂರ್ವಕುಳ ಹದಿನೇಳು ಹೊನ್ನು ಅರ್ರು ಹಣವಡ್ಡ ಪ್ರತಿ ಗದ್ಯಾ
34. ಣಬಂದಕಂ ಸಿದ್ಧಾಯ ಹುನೇರಡರ್ ಲೆಕದಲಿ ಇನ್ನೂರ್ಹುನೇನೊಂದು
35. ಹೊನ್ನು ಎಂಟುಹಣ ಅಗುತ್ತಿಯ ನಾಡೊಳಗಣ ಗ್ರಾಮಗಳಸರ
36. ಥಿಯಿಂದ ಬಂದದು ಸಾಲ್ಕುಹೊನ್ನು ಎಂಟುಹಣವು ಮೂರ್ರುವೀಸ ಉಭಯಂ

37. ಇನ್ನೂರ್ ಹದಿನಾರುಹೊಂನು ಅರ್ರುಹಣಲು ಮೂರ್ವೀನ
38. ಹೊಳಗೆ ಆ ಗ್ರಾಮವನು ನಿಯತ ಶ್ರೋತ್ರವಾಗಿ ಮಾ
39. ಡಿಕೊಂಡದ

II B—

40. ಕೈ ಆ ಅಗ್ರಹಾರದ ಮಹಾಬನಂಗಳಿಗೆ ಪೂರ್ವಪ್ರಮಾಣ
41. ನಲು ಪ್ರತಿವರ್ಷ ಒಂದಕ್ಕಂ ಅರಮನೆಯಿಂದ ಉತ್ತರಿಸಿಬಹ ಉಂಬ
42. ಳಿ ಇಪ್ಪತ್ತು ಹೊಂನನು ಅರಮನೆಗೆ ಬಿಟ್ಟು ಆಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ
43. ದಲು ಹೊಂಬಳಿ ಸರ್ವಮಾನ್ಯ ದೇಶೋಪಾದಿಯ ಹೊಂಬಾರು ಕ್ರಯಕ
44. ಡಾಯ ಬಿಟ್ಟು ಬೀಧಾರ ಸೇಸೆ ಮರನ ಬಿಟ್ಟು ಜೋಡಿಗ್ರಾಸ ಆ
45. ಗ್ರಾಮದ ತೋಟಗಾರುಕ ಉಪ್ಪಿನಕಾಯಕಂಬಿನಾಡನರ
46. ಥಿಯಿಂದ ಬಹಂಧಾ ಮಳಬ್ರಯ ಮುಂತಾಗಿ ಸರ್ವಬಾಧಾ ಪರಿಹೃತ
47. ವಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡಸುವುದಕೆ ಅಧಿಕವಾ
48. ಗಿ ಕಟ್ಟಿಕೊಂಡ ಧನ ಮೂವತ್ತಾರುಹೊಂನು ಐದುಹಣ ಕಾಗದಂ
49. ಣ್ಣಾಯಕರ ಸ್ವಾಮ್ಯದಿಂ ಉಪಗೊರ್ ಸಪ ನೂರ್ಕ್ಕೆ ಇಪ್ಪತ್ತೊಂ
50. ಭತ್ತು ಹಣವಿನ ಲೆಕದಲಿ ಏಳುಹೊಂನು ಮೂರ್ವ ಹಣವಡ್ಡ
51. ಆ ಗ್ರಾಮಕ್ಕೆ ತೋಟಗಾರುಕದಿಂ ಹದಿನಾರುಹೊಂನು ಅಂತು ಇನ್ನೂ
52. ರ್ ಯೆಪ್ಪತ್ತಾರು ಹೊಂನು ಐದುಹಣವನು ಪ್ರಮಾಥೀ ಸಂವ
53. ತ್ವರದ ಕಾರ್ತೀಕ ಶುದ್ಧ ಪಾಡ್ಯ ಅರಭ್ಯವಾಗಿ ಪೂರ್ವ ಭೋ
54. ಕ್ತೃಗಳಂಕ ಬ್ರಾಹ್ಮರುಗಳು ಸಪ್ತವಿಂಶತಿವೃತ್ತಿ ಸಂಖ್ಯಾಕಾಪಾ
55. ಗಿ ಅನುಭವಿಸ್ತಂ ಮುಕ್ಕಂಧಾಯವಾಗಿ ತೆರವೆ ಸುಬದಲಿ
56. ಹಂತಾಗಿ ನಿಯತ ಶ್ರೋತ್ರವಾಗಿ ಬಾಚಂಣ್ಣೊಡೆಯರು ಕೊಟ್ಟ
57. ಧರ್ಮಶಾಸನ|| ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುಂ ನೃಪಾಣಾಂ
58. ಕಾಲೆಕಾಲೆ ಪಾಲನೀಯೋ ಭವದ್ಧಿಃ | ಸರ್ವಾನೇತಾನ್ಶಾ
59. ವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ಶೂಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ |

III A—

60. ಶಕ್ತೇ ಶಾಸ್ತ್ರೇ ಸದಾಚಾರೇ ದಾತೃತ್ವೇ ವಿನಯೇ ನಯೇ | ಅನ್ನೋ
61. ಭಾಸ್ಕರಭೂಪಾಲಾತ್ಮೋ ಜಾಗತ್ತಿಮುಹೀತಲೆ | ಧೀಮಾನೌ
62. ದಾರ್ಯಶೀಲಃ ಪ್ರಶಮಿತಜನತೋಪಪ್ಲವಃ ಸಾಧುಗೃಹ್ಯಃ
63. ಕರ್ತಾಪುಂಜ್ಞಸ್ತು ನಿತ್ಯಂ ಸಕಲಜನಹೃದಾನಂದಕಾರ್ಯುರ್
64. ಕದುರ್ಯುಃ | ಉತ್ಸಾಹೀ ಸಿದ್ಧಮಂತ್ರಿಃ ಫಲವಿದಿತ ನಿಜಾರಂ
65. ಭ ಭಾಷೇ ವವಾಂಸ್ಯಃ ಕೋವಾ ಮಾನ್ಯೋ ನೃಪಾಣಾಂ ಭುವಿ ಭ
66. ವತಿತರಾಂ ಭಾಸ್ಕರ ಕ್ಷೋಣಿಪಾಲಾತ್ | ಅಗ್ರೈಃ ಪಂ
67. ಚಭಿರೇವ ವಂಚನಪಯೋಮಂತ್ರಾಂಕುರಃ ಸಮಿತಃ ಸಪ್ತಾಂಗಾಸಿ
68. ಸಮೇತ್ಯ ಸಂಪ್ರತಿಮಹಾನೂಲ್ಮೃಬಲೈಃ ಫೇಷಿತಃ | ಯಸ್ತ
69. ಸೈವ ಕರಪ್ರಚಯಫಲಮಿತ್ಯಾಹಂ ಜನೈರಾದರಾಪ್ತವಾ

70. ಪ್ಲದಿಶೋಯಯಾತಿ ವಿಮಲ ಶ್ರೀ ಭಾಸ್ಕರಕ್ಷಾಪತೇಃ ॥
71. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಪ
72. ಪ್ಲಿಂ ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿಃ
73. ಶ್ರೀ ತ್ರಿಯಂಬಕ
74. ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

I B—

1. ಶ್ರೀ ಮಹಾಗಣಪತये नमः नमस्तुंगशिरश्चुविचंद्रचा
2. मरचारवे । त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे ॥
3. कर्ने यस्य चकास्ति कुंडलपदन्यस्ताहिराजस्थितं म
4. ध्योद्योतित कांचनाद्रिपरितः श्यामं महीमंडलं । ली
5. लायं गिरिजाकरेण विलसं नालं समुत्तंसितं नीलं भासु
6. रकर्णिकं कुचलयं तस्मै नमः शंभवे । तत्पातुं क्षितिमंडलं
7. समुद्रगाङ्गशे यदोः सङ्गमस्तस्मादद्भुतविक्रमोजनि त
8. था श्री बुक्कणक्षमापतिः । निष्कंपास्थितकंपेतारिसुभट
9. स्योरस्थले यस्य सा श्रीः पंपाधिपतेर्हरस्य कृपया शंपा
10. ति लोला चिरं । भुजवलोजितबुक्कमहीपतेर्हरिहरेरिह
11. रेपि च नन्दने । समवतार्य महीं भुजमंडले हरिहयाद्भुतवि
12. क्रमशालिनि । तद्धीशाचिञ्चमाप्तः क्षितिपतितिलको मा
13. धवः क्षोणिमेनां पालं पालं नृपालानकृतकृतमतिः कौक
14. णस्थान् कणस्थान् । गोवां कल्पान्तरावामविशदथ कथा
15. सिद्धसिंहासनस्थस्तेजस्फारं व्यतानी नरहरिनुपतौ
16. संन्मतौ तन्स्वकीयं । तत्सिंहासनमाश्रितश्रुतमहा
17. भूभृच्छिरः संस्थितिप्राप्तानल्पसुकल्पविक्रममहाः संजा
18. यते स्वोदयो उद्गच्छन्तय वरिपालहृदयं तीक्ष्णैः करैः पीड
19. यन् श्रीमान्माधवतेजसा विजयते श्रीभास्करो
20. भूतले । स्वस्ति श्रीमहा[रा]जाधिराज राजपरमेश्वर

II A—

21. राजमकुटालंकारप्रभावसंपन्न पूर्वदक्षिणपश्चिमस
22. मुद्राधीश्वर अरिराय विभाड भाषेगे तण्णवराय
23. रಗಂಡ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಹರಿಹರ ಮಹಾರಾಯರು ವಿಜಯಾನಗರ
24. ದಹ್ಲಿ ಸಿಂಹಾಸನಾಧಿಷ್ಠಿತರಾಗಿ ಸಕಲಭೂಮಂಡಲವನು ಪ್ರ
25. तिपालिस्तं इहल्लि शकवर्ष १३२१ संदु इण्यत्ते
26. रडनेय प्रमाथीसंवत्सरद कार्तिक शुद्ध १५ बुध
27. वार सोमोपरागपुण्यकालदलु आ हरिहरमहाराय
28. र आज्ञाधारकरह श्रीमन्महामंत्रीश्वररह वाचंण ओ
29. डेयरु गोवानगर सिंहासनाधिष्ठितरಾಗಿ कौक
30. ण राज्य चंद्रगुत्तिय राज्यवनु प्रतिपालिसुत्त इह
31. लि चन्द्रगुत्तिय वैठेयके सलुव होरहडे नाड काण्वपुर

32. ग्रामवनु नियतश्रोत्रवाणि माडिद संमंभ आ ग्रामद
33. पूर्वकुळ हदिनेळु होंनु आरु हणवडु प्रतिगद्या
34. ण ओंदकं सिद्धाय हंनेरडर लेकदलि ईंन्नरहंनोंदु
35. होंनु एंदु हण आगुत्तिय नाडोळगण ग्रामंगळ सर
36. थियिद वंददु नाळकु होंनु एंदु हणवु मूरु वीस उभयं
37. ईंनूर हदिनारु होंनु आरु हणउ मूरु वीस
38. दोळगे आ ग्रामवनु नियत श्रोत्रवाणि मा
39. डि कौडद

II B—

40. के आ अग्रहारद महाजनंगळिगे पूर्वप्रमाणि
41. नलु प्रतिवर्ष ओंदकं अरमनेयिद उत्तरिसि वह उंव
42. छि इप्पत्तु होंनु अरमनेगे विट्टु आ ग्रामके पूर्व
43. दलु होंवळि सर्वमान्यदेशोपादिय होंमार्तु कयक
44. डुय विट्टि बीढारसेसे मरन विट्टि जोडिग्राम आ
45. ग्रामद तोटगारुक उप्पिनकाय कंवि नाड सर
46. थियिद वहंथा मळवय मुंताणि सर्ववाधापरिहत
47. वाणि सर्वमान्यवाणि नडसुवुदके अधिकवा
48. गि कट्टिकोड धन मूवत्तआरु होंनु एंदु हणहाग दं
49. ण्णायकरस्वांम्यदि उडुगोरें सह नूरुके इप्पत्तों
50. भत्तु हणविन लेकदलि एळु होंनु मूरु हणवडु
51. आग्रामके तोटगारुकदि हदिनारु होंनु अंतु इन्
52. र येप्पत्त आरु होंनु एंदु हणवनु प्रमाथी संव
53. त्सरद कार्तीक शुद्ध पाळ्य आरभ्यवाणि पूर्वभो
54. कृगळंह ब्राह्मरुगळु सप्तविंशतिवृत्तिसंख्याकावा
55. गि अनुभविस्तं मुक्कंथायवाणि तेरदे सुखदलि
56. हंताणि नियत श्रोत्रवाणि वाचंणोडेयरु कोट्ट
57. धर्मशासन ॥ सामान्योयं धर्मसेतुं नृपाणां
58. काले काले पालनीयो भवद्भिः । सर्वानेतान्भा
59. विनः पार्थिवैर्द्रान्भूयोभूयोयाचने गमचन्द्रः ।

III A—

60. शस्त्रे शास्त्रे सदाचारे दातृत्वे विनये नये । अन्यो
61. भास्करभूपालात्को जागर्त्ति महीतले । धीमानौ
62. दार्यशीलः प्रशमितजनतोपप्लवः साधुगृह्यः
63. कर्त्ता पुंण्यस्य नित्यं सकलजनहृदानंदकार्यं
64. कथुर्युः । उत्साही सिद्धमंत्रः फलविदितनिज्जगं
65. भभावो वदान्यः को वा मान्यो नृपाणां भुविभ
66. वति तरां भास्करक्षोणिपालात् । अग्रैः पं
67. चभिरेव वंचनपरैर्मंत्रांकुरः सपितः सप्तांगानि
68. समेत्य संप्रति महान्मूलैर्वलैः पोषितः । यस्त
69. स्यैव कर्मप्रचयफलमित्युह्यं जनैर्गदगदप्रवा

70. ष्टदिशो ययातिविमल श्री भास्करश्चापतेः ॥
 71. स्वदत्तां परदत्तां वा यो हरेत् वसुंधरां व
 72. ष्टि वर्षसहस्राणि विष्टायां जायते क्रिमिः
 73. श्री त्रियंवक
 74. श्री श्री श्री श्री श्री

Transliteration.

I B—

1. śrī Mahā-Gaṇapatayē namaḥ namas tūṅga-śiraś-chuṃbi-chandra-chā-
2. mara-chārove¹ trailōkya-nagarīraṃbha-mūlastaṃbhāya Śaṃbhave ॥
3. karnē yasya chakāsti kuṃḍala-pada-nyastāhi-rāja-sthitaṃ ma-
4. dhyō¹ dyōtita-kāṃchanādri-paritaḥ śyāmaṃ mahīmaṃḍalaṃ¹ li-
5. lārthaṃ Girijā-karēṇa vilasaṃ-nālaṃ samuttamsitaṃ nīlaṃ bhāsu-
6. ra-karnikaṃ kuvalayaṃ tasmai namaḥ Śa[m]bhave¹ tat-pātum kshitimaṃ-
7. samudagād vaṃśē Yadōḥ Saṃgamaḥ tasmād adbhuta-vikramō¹jani ta-
8. thā śrī Bukkaṇa-kṣumāpatiḥ¹ nishkaṃpāsthita-kāṃpitāri-subhata-
9. syōrasthalē yasya sâ śrīḥ Pampādhipatēr Harasya kṛipayā saṃ pā-
10. ti lōlā chiraṃ¹ bhuja-balōrjita-Bukka-mahāpitēr Hariharē¹riha-
11. rē pi cha namdane¹ samavatārya mahim bhuja-maṃḍale harihayādbhuta-vi-
12. kramaśālīni¹ tad-dhī-sāchivyaṃ āptaḥ kshitipati-tilakō Mā-
13. dhavaḥ kṣhōṇṇaṃ ēnām pālaṃ pālaṃ nṛipālān akṛita kṛita-matiḥ Koṃka-
14. ṇasthān kaṇ isthān¹ Gōvām kalpāṃta-rāvām avīśad atha kathā-
15. siddha-simhyāsanasthas tējasphāraṃ vyatāni [n] Narahari-nṛipatau
16. saṃmūtau tat svakīyaṃ¹ tat-simbhāsanam āśrita śrīta-mahā-
17. bhūbhṛich-chhiraḥ-saṃsthiti-prāptānālpa-sukalpa-vikrama-mahāḥ saṃjā-
18. yate svōdayō udgachchhamṇu atha va [i] ri-pāḷa-hṛidayam tīkṣṇaiḥ karaiḥ
19. piḍa-
19. yan śrīmān Mādhava-tējasā vijayate śrī Bhāskarō
20. bhūtale¹ svasti śrī mahā [rā] jādhirāja rājaparimāṇśvara

II A—

21. rāja-makutālaṃkāra-prabhāva-saṃpamṇa pūrva-dakṣiṇa-paśchima-sa-
22. mudrādhiśvara ari-rāya-vibhāḍa bhāshege-tappuva-rāya-
23. ra-gaṃḍa śrī vīra-pratāpa Harihara-mahārāyaru Vijayānagara-
24. dalli si [m] hāsanādhishṭhitarāgi sakala-bhūmaṃḍalavanu pra-
25. tipalistam iddalli Śakavarsha 1321 saṃdu ippatte-
26. raḍaneya Pramāthi-saṃvatsarada Kārtika śuddha 15 Budha-
27. vāra Sōmōparāga-puṇṇyakāladalu ā Harihara-mahārāya-
28. ra ājñādhāra karaḥa śrīmaṇ mahā-maṃtrīśvararaha Bāchaṃṇa-o-

29. deyaru Gôvânagara-simhyâsanâdhishthitarâgi Komka-
30. nar-âjya Chamdraguttiyarâjya-vanu pratipâlisutta idda-
31. li Chamdraguttiya vēmṭheyakke saluva Horahade-nâḍa Kânṇapura-
32. grāmavanu niyata-srôtravâgi māḍida samṇamaḍḍha â-grāmada
33. pûrvakuḷa hadinēḷu hoṃnu âṇu haṇa vadḍa prati gadyâ-
34. ṇa oṃdakam siddhâya haṇneraḍa-ra lekadali innûṇa haṇnomdu
35. hoṃnu eṃṭu-haṇa â Guttiya-nâḍôḷagaṇa grāmaṃgala sara-
36. thiyimda baṃdadu nâlku hoṃnu eṃṭu haṇuvu mûṇu viṣa ubhayaṃ
37. imnûṇa hadinâṇu hoṃnu âṇu haṇau mûru-viṣa-
38. ḍoḷage â-grāmavanu niyata-srôtravâgi mā-
39. ñikomḍada-

II B—

40. kke â-agrahârada mahâjanaṃgalige pûrva-pramâṇi-
41. nalu prativarsha oṃdakam aramaneyimda uttarisi baha umba-
42. li ippattu hoṃnanu aramanege biṭṭu â grāmakke pûrva-
43. ḍalu hoṃbaḷi sarvamânya dēsôpâḍiya hoṃmâru kraya ka-
44. ḍḍâya biṭṭi biḍhâra sêse marana biṭṭi jôḍi grâsa â-
45. grāmada tōtagâruka uppinakâya-kambi nâḍasara-
46. thiyimda bahamṭhâ maḷabrava muṃtâgi sarva-bâdhâ-parihṛita-
47. vâgi sarvamânyavâgi naḍasuvadake adhikavâ-
48. gi kaṭṭikomḍa dhana mûvatta âṇu hoṃnu aidu haṇa hâga daṃ-
49. ṇṇâyakara svâṇṇiyadiṃ uḍugoresaba nûṇakke ippattoṃ-
50. bhattu haṇavina lekadali ēḷu hoṃnu mûṇu haṇavadḍa
51. â grāmaka tōtagârukaḍiṃ hadinâṇu hoṃnu aṃṭu inû-
52. ṇa yeppatta âṇu hoṃnu aidu haṇavanu Pramâthi-saṇṇa-
53. tsarada Kârtika śuddha pâḍya ârabhyavâgi pûrvabhô-
54. ktrigaḷaha brâhmarugaḷu saptavimśati vṛitti saṃkhyâkâva-
55. gi anubhavistaṃ mukkaṃdhâyavâgi terade sukhadali-
56. haṃtâgi niyata-srôtravâgi Bâchaṃṇṇodeyaru koṭṭa
57. dharma-sâsana || sâmânyôyaṃ dharmasêṭum¹ nripâṇaṃ
58. kâle kâle pâlaniyô bhavadbhiḥ¹ sarvân êtân bhâ-
59. vinaḥ pārthivêṃdrân bhûyô bhûyô yâchate Râmachaṃdraḥ¹

III A—

60. śastrê śastrê sadâchârê dâṭṭritvê vinayê¹ anyô
61. Bhâskara-bhûpâlât kô jâgartti mahîtale¹ dhîmân au-
62. dâryaśiḷaḥ praśamita-janatôpaplavaḥ sâdhu-grihyah
63. karttâ puṃṇnyasya nityaṃ sakala-jana-hṛid-ânamda-kâryai-
64. ka-dhuryaḥ¹ utsâhî siddha-maṃtraḥ phala-vidita-nijâraṃ-

65. bha-bhāvô vadânyaḥ kô vâ mânyô nṛipāṇām bhuvi bha-
 66. vati tarām Bhâskara-kshôṇipâlât¹ agraiḥ paṃ-
 67. chabhir êva vaṃchana-parair mamtrâṃkuraḥ sapitaḥ saptâṃgâni
 68. samêtya samprati mahân mûlair balaiḥ pôshitaḥ¹ yas ta-
 69. syaiva kara-prachaya-phalam ityûhyam janair âdarâd ashṭa vâ
 70. shṭa diśô yayâti vimala śrî Bhâskara-kshmâpatêḥ ||¹
 71. sva-dattâm para-dattâm vâ yô harêṭta vasumḍharâm sha-
 72. shṭhim varsha-sahasrâṇi viśṭhâyâm jâyate krimiḥ
 73. śrî Triyambaka (in Kannaḍa characters)
 74. śrî śrî śrî śrî śrî (Do)

Translation.

Lines 1—6.

Salutation to Śrî Mahâgaṇapati: (Praise of Śambhu): Salutation to Śambhu in whose ear shines in place of the usual ear-ring, the serpent king, on whom rests the earth which has the bright golden Mountain (Mêru) in its centre and is black all around and which is a kuvalaya (blue lotus flower or earth) with a bright pericarp held for sport in her hand by Pârvati.

Lines 6—19.

For protecting that earth was born in the lineage of Yadu, king Sangama. From him was born the highly valiant king Bukka. Placed on the breast of this king who made the hostile kings that had never trembled before shake with fear, the goddess of wealth who had long been unsteady has obtained peace by the grace of Hara, the lord of Pampâ. The son of the mighty-armed Bukka, a destroyer of enemies, took the earth from his father's shoulders to his own shoulders, possessed of the great prowess of Indra. The ornament to kings, Mâdhava, attaining the position of his minister, ruled the earth and possessed of great wisdom reduced to atoms (kaṇastha) the rulers of Konkana and entered Gôvâ famous in all ages (kalpânta-râvâm) and seated himself on the throne renowned in stories. He transferred his great lustre to the wise Narahari-nṛipati (*i.e.*, Narahari succeeded to the position of Mâdhava). Seated on of that throne Bhâskara prospers on earth with the lustre of Mâdhava, possessed of the brightness of great prowess attained by standing on the heads of renowned kings (mountains), and rising up with his greatness and tormenting with his sharp hands (rays) the hearts of his enemies.

Lines 20—31.

Be it well. While the mahârâjâdhirâja râja-paramêśvara, an ornament to the diadems of kings, possessed of great glory, lord of the eastern, southern and western oceans, destroyer of enemy kings, destroyer of kings who break their word, śrî vira-

1 There are several errors in this verse.

pratâpa Harihara-Mahârâya was ruling the whole earth seated on the throne at Vijayânagara:—

After the expiry of the Śaka year 1321, in the 22nd year, on the 15th lunar day of the bright half of Kârtika in the year Pramâthi, on Wednesday, on the holy occasion of the lunar eclipse, while the bearer of orders of that Harihararâya, the foremost among the ministers Bâchanna Oḍeyar was seated on the throne of Gôvânagara and was ruling the kingdom of Konkana and Chandragutti:—

Lines 31—58.

In connection with the formation as *niyata-śrôta* of the village Kânṇapura in Horahaḍanâḍ in the Venṭheya of Chandragutti, the original revenue of the village which amounted to 17 hons, 6½ haṇas rose to 211 hons, 8 haṇas at the rate of 12 gadyâṇas (hons) of *siddhâya* (fixed land revenue) for each gadyâṇa. The revenue from the *sarathi* (a tax) of the villages in that Guttia-nâḍ (same as Chandragutti division) came to 4 hons, 8 haṇas and 3 viṣas: total revenue 216 varahas, 6 haṇas and 3 viṣas. Of this amount, as the village had been made as a *niyata-śrôtriya* (land granted to priests on the payment of a small amount of quit-rent per year) for the mahâjanas of the agrahâra, a sum of 20 varahas which had been received by the mahâjanas from previous times should be paid annually to the palace, but all other taxes on the village should be remitted as in sarvamânya lands including *hombali*, *hommâru*, *kraja* (sales tax), *kaḍḍâya* (impositions), *biṭṭi* (forced labour), *biḍâra* (camping tax), *sêse*, *marana-biṭṭi* (taking of trees by force?), *jôḍi* (quit-rent), *grâsa* (feeding of king's servants?) and the *tôṭagâṇike* (taxes on garden?) *uppinakâyakambi* (tax on jars of pickles?), *nâḍa sarathi* and *maḷa-braya* therein. The village is to be treated as free of all imposts and taxes. From the first lunar day of the bright half of Kârtika in the year Pramâthi the Brahmins who have been enjoying the agrahâra all along will enjoy divided into 27 vṛttis the (former) revenue of the village with the addition of the following: 36 hons and 5 haṇas and 1 hâga being the income of the lands newly added (?) 7 hons 3½ haṇas earned from the *daṇâyakara-svâmya* and *uḍugore* at the rate of 29 haṇas per hundred, 16 hons earned from the *tôṭagâṇike* (taxes on garden) of the village: all together they will enjoy the revenue of 276 hons and 5 haṇas from the village without the payment of *mukkandhâya* (payment of one-third of the taxes?) and as *niyata-śrôtra*. To this effect has Bâchannodeyar granted this charter of dharma:—(The meaning of the details of the grant made is not clear).

Lines 58—60.

This bridge of dharma is common to kings and should be protected by you (kings) from time to time. Râmachandra asks this of all future kings again and again.

Lines 61—67.

Who on earth other than king Bhâskara is so well versed in the use of arms knowledge of sâstras, piety, liberality, courteousness, and diplomacy? Wise, (generous,

reliever of the troubles of the people, supporter of good men ever virtuous in deeds, always engaged in doing things pleasing to all, ever enthusiastic, successful in diplomacy, the fruits of his actions showing his skill in undertaking them, magnanimous :—who among the kings on earth is so highly worthy of honour as Bhâskara-kshônipâla ?

Lines 68—71.

The sprouts of *mantra* (polity or state craft) have been set up by the five *agras* (full of deceit): with the seven *angas* united it has now been nurtured by strong roots. It is seen by people with great regard that its fruits can be reached by the hand (its results are the collection of taxes). Thus the tree of state-craft of the illustrious Bhâskara-kshmâpati spreads to all the eight cardinal directions (the meaning of this stanza is far from clear).

Lines 72—75.

He who takes away land given by himself or by others is born as a worm in ordure for sixty thousand years.

Śrī Triyambaka :—good fortune.

Note.

This records the gift of the village Kânṇapura situated in Hoṛahadenâḍ in Chandragutti-venṭheya to certain Brahmans as *niyata-srôtra* free from all taxes and imposts by Bâchaṇṇa Voḍeyar, governor of Gôvâ and a subordinate of Harihara II. The village was formed into an *agrahâra*, consisting of 27 *vrittis* divided among the Brahmans and bringing an aggregate annual revenue of 276 *hons* and five *haṇas* from the month of Kârtika in the year Pramâthi. The date of the grant is given as Ś 1322 Pramâthi sam. Kâr śu 15 Wednesday, a day of lunar eclipse and corresponds to Wednesday, 15th October 1399 A.D. The date occurs in the month Adhika Kârtika and a lunar eclipse is shown to have occurred on that day in Svami-kannu Pillay's Ephemeris.

Bâchaṇṇa Voḍeyar called also Bhâskara, is said in the record to have been the ruler of the Konkṇa and Chandragutti kingdoms seated on the throne of Gôvâ. He is spoken of as the successor of Mâdhava and Narahari in that post (the meaning of the stanza referring to their relations in the record is not very clear). Mâdhava is spoken of as the minister of Harihara II and the conqueror of the Konkṇa kingdom and the acquirer of the throne of the city of Gôvâ.

Regarding the three governors referred to in the record, Mâdhava is the same as Mâdhavamantrin. He was the minister at first of Prince Mârapa, later of King Bukka I and later still of the King Harihara II. He conquered Konkṇa and its capital Gôvâ and renovated the temples in Gôvâ which had been ruined by the Turushkas. He is also spoken of as the expounder of the Upanishads, the illumi-

nator of the Śaivāgamas, the author of Kāvyaś, performer of mahādānas and the teacher of Nītiśāstra in the Chaudale grant of 1391 A.D. (*see* M.A.R. 1929, p. 172 and Ep. Ind. XXI, p. 17). He is called in the inscriptions as Mādhavarāja and Vīra-vasanta Mādhavarāja (*see* E.C. VII, Honnāli 71).

Mādhavamantrin's successor on the throne of Gōvā was Narahari Mantrin. He is said to have been appointed to that post by Haribara II after the death of Mādhavamantrin which took place about 1391 (*see* J. B. Br. A. S. IX, p. 227). He was a Brahman of Ātrēya-gōtra. His father is named Brahmarasa and his mother Ambikā or Manchāmbikā (*see* J. B. Br. A. S. IV, p. 108 and Ep. Ind. XXI, p. 17). He is said to have been a disciple of the sage Vidyāśankara and set up in his office (installed) by Mādhavamantrin (Mādhavarājēna kṛita-pratishṭhaḥ) [*ibid.* pp. 17 and 23]. Whether this Vidyāśankara was identical with Vidyātīrtha of the Śringeri Matt or whether he was identical with Kriyāśakti who is said to have died in 1388 as stated in an inscription near Muḷbāgal (*see* E. C. X, Muḷbagal 11) it is not easy to determine. Vidyātīrtha is called Vidyāśankara in later literature though he is called Vidyātīrtha in the contemporary literature and inscriptions (*see* M. A. R. 1932, p. 106). The Śaiva teacher Kriyāśakti on whose death an image of Vidyāśankara was set up as his effigy is said to have been held in great honour by Immaḍi Bukka, son of Harihara II (*see* E. C. X, Translation p. 74). Narahari is praised highly in the Kuchara grant as a kingly personage, highly learned and a patron of learning (*see* p. 108, J. B. Br. A.S. IV).

Bāchaṇṇa Oḍeyar or Bhāskara, the donor in the present record who is praised as prospering by the light of Mādhava (Mādhava-tējaśā vijayate) and as the governor of Gōvā, is evidently the younger brother of Narahari who is spoken of as his *agraja* (elder brother) in the Kuchara grant of 1391 A.D. A record of Ś 1319 Dhātu (1396) calls him as Gōvāpuravarādhiśvara and a *kemāra* (son or dependant) of Vīravasanta Mādhavarāja (Mādhavamantrin) [*see* E.C. VII, Honnāli 71]. He is spoken of as the governor of Bārakūr-rājya under Prince Bukka II in Ś 1328 and is said to have made a gift of lands to Śrī Narasimhabhārati Voḍeya of the Śringeri Matt (M.E.R. No. 369 of 1927). He seems to have been governor of Bārakūr in the reign of Dēvarāja I as late as 1407 A.D. as is known from an inscription at Pandēsvara in S. Canara District (*see* M.E.R. No. 609 of 1930).

37

SHIKARPUR TALUK.

At the village Belgāmi in Tālagunda Hobli, on a beam in the Basavaṇṇana-maṇṭapa of the Kēdārēśvara temple.

Kannada language and characters.

ಷಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕು ತಾಳಗುಂದ ಹೋಬಳಿ ಬೆಳಗಾವಿ ಗ್ರಾಮದ ಕೇದಾರೇಶ್ವರ ದೇವರ ದೇವಸ್ಥಾನದ ಬಸವಣ್ಣನ ಮಂಟಪದ ತೊರೆ ಮೇಲೆ.

1. ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಣ್ಣೀಶ್ವರ ಕಾದಂಬ ಕಣ್ಣೀರವ ಕಲಿಗಳಂಕುಶ ಕಾವ ದೇವರಸರ್ ನವ ಪದಮುಮಂ
2. ಮೂಡಣ ಭದ್ರಮುಮನಳಂಕಾರ ಸಹಿತ ಮಾಡಿಸಿದರ್ ||

Note.

This records the construction of the *navapada* and *mūḍanabhadra* with ornamentation by the illustrious Mahāmaṇḍalēśvara Kāvadēvarasar. His titles given are Kādamba-kaṇṭhīrava and *kaligalamkusa* (an elephant-goad to warriors). No date is given. The characters seem to belong to the close of the 13th century or the beginning of the 14th century. There is a Kadamba King Kāvadēvarasa ruling from C 1258 to C 1307. The present record may belong to him.

Navapada means new area or new room. Mūḍanabhadra means eastern entrance. Both these terms may refer to the construction of the above maṇṭapa.

38

At the same village Belgāmi, on a slab in the backyard of the house of Sangappagauda in front of the Sômēśvara temple.

Size 4'—6" × 2'—6".

ಷಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕು ತಾಳಗುಂದ ಹೋಬಳಿ ಬೆಳಗಾವಿ ಗ್ರಾಮದ ಸೋಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಎದುರಿಗೆ ಇರುವ ಸಂಗಪ್ಪಗೌಡರ ಪಿತ್ತಲಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4½' × 2½'.

1. ನಮಸ್ತುಂಗತಿಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಳಸ್ತಂಭಾಯ ಶಂಭವೆ
2. ಶ್ರೀಪತಿ
3. ದದಿಂಚೋಳನ ಮೂಳೆಯಂ ಮುಱಿದು ಪಾಂಚಾಳಾವನೀಪಾಳನುಕ್ಕಿದ ಬೆಂಕೋಣ್ಣ ಭೂಕಾಂತೆಯಪ
4. ದುಳದಿಂತದ್ಭುಜಾದಣ್ಣದೊಳು ತಳೆದು ವಿಕ್ರಾಂತನಂಪದದೆ ವಿಕ್ರಮೋದಕ್ಕದ ವಿಶ್ವಂಧರಾ ಚಕ್ರದೊಳ್ || ವ [ಚ] ನ
5. ಇಂತೆನಿಸಿದ ಸಮಸ್ತ ಪರಮ ಭಟ್ಟಾರಕಸತ್ಯಾ
6. ಶ್ರಯಕುಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀಮತ್ತಿಭುವನಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾ ಭವ್ಯ
7. ದ್ವಿ ಪ್ರವರ್ಧಮಾನ ಮಾಚಂದ್ರಾಕ್ಷತಾರಂ ಕಲ್ಯಾಣಪುರದ ನೆಲೆವೀಡಿನೊಳು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯು
8. ತ್ತಮಿರೆ ತತ್ವಾದ ಪದ್ಮೋಪಜೀವಿ ವೈರಿದಳನಿಶಿತಬಾಳ್ಗೆನೆನಿಸಿದ ನನಂತಪಾಳದಣ್ಣನಾಯಕನಿಂ. . . .
9. ಸಾಧಿಸಿ ಸಪ್ತಮಾಳವಮನತ್ತಹಿಮಂಬರವಿತ್ತದಕ್ಷಿಣಾಶಾಧರಣೀಶರಂ ಜಳದೆ ನಾಂದಿಸಿ ದೊರ್ಬ್ಬಳ ದಿಗ್ವಿಜಯಸಾಗ್ರ

10. ರಕ್ಷೇಮದೇ ವಿಕ್ರಮನೀಗಳ ನನ್ನಮರ್ಬ್ಬದ ವಿಶ್ವಧರಾತಳ ಗ್ರದೊಳು || ಕನ್ನ || ಬೆಸಗೆಯ್ಯದವನಿ
11. ಪಾಳರ ವನುವಂ ಮನದವಿಸುಧಮಂ ಪರಿಗ್ರಹಿಸಿದ ನೆಣ್ಣೆಸೆಗಂ ತನ್ನಯಕೀರ್ತಿಪ್ರಸರಂ ಪ್ರವಹಿಸಲ
ನನ್ನಪಾಳಚಮೂಪಂ || ವ ||
12. ಇಂತೆನಿಸಿದ ಮಹಾಪ್ರಚಣ್ಣ ದಣ್ಣನಾಯಕ ನನ್ನಪಾಳದಣ್ಣನಾಯಕನಗ್ರಚೆಯ ತನೂಜಂ ಗೋವಿನ್ನ
ರಾಜನೆಂಬನೇದೊರೆ
13. ಯಂನೆಂದಡೆ || ವ್ಯ || ಕುಳಶ್ಯೇಂದ್ರಂಗಳೊಳು ಮಂದರಶಿಖರವದೆಂತಂತೆ ದಿಗ್ಭಾಗನವಿಳ ದಿಗಧೀನಾನೀ
14. ಕದೊಳು ಶಕ್ರನಂತಂತಳ ಕೀರ್ತಿ ಶ್ರೀ ವಧೂವಲ್ಲ [ಭ] ನತುಳ
15. ಬಳೋದ್ಭಾವಿ ಗೋವಿನ್ನರಾಜಂ || ವ್ಯ || ಬುಧಾಳಿದಾ
16. ನದೊದವಿಂದಾತ್ಮೀಯ ಭೂಮಣ್ಣಳಂ ಫಳಶೋಭಾಕರಮಾಯ್ತು ಸತ್ಯದೊದವಿಂ ದಳಂಬಾಪ್ಪ . . .
ಭೂತಳದೊಳು ಮತ್ತಿನದಣ್ಣ
17. ನಾಥರದೇಂ ಗೋವಿನ್ನದಣ್ಣಾಧಿಪ || ಇಂತೆನಿಸಿದ ಮಹಾಪ್ರಚಣ್ಣ ದಣ್ಣನಾಯಕ ಗೋವಿನ್ನರಸರ್ಬ್ಬನ
ವಾಸೆ ಪನ್ನಿಚಾರ್ಪ [ನಿ] ರಮಂ ದುಷ್ಪನಿಗ್ರಹ
18. ವಿಶಿಷ್ಟಪ್ರತಿಪಾಳನಂಗೈಯ್ದು ಪರಿಪಾಳಿಸುತ್ತಮಿರೆ ಅಲ್ಲಿಯ ರಾಜಧಾನಿ ಬಲಪುರಮೆಂಬುದದೆಂತೆಪ್ಪದೆಂ
ದೊಡೆ || ವ್ಯ ||
19. ಜಳರುಹಷಣ್ಣದಿಂ ಮಧುಕರಾವಳಿಯಿಂ ಕಳಹಂಸಕೀರಕೋಕಿಳ ಸಹಕಾರಭೂರುಹವನಾವಳಿಯಿಂ
ನವನಾಗಪುಣಗಪಾ
20. ಟಲಮುಚುಕುನ್ನ ಕುನ್ನ ಲತಿಕಾವೃತದಿಂದಮೆ ಬಳ್ಳಿಗಾವಿ ಕುಂತಳ ವಿಷಯಾಂಗನಾಕುಟಳ ಕುಂತಳದಂ
ತಿರಲೊಪ್ಪಿತೋಲುಗುಂ || ಆ ಪುರವ
21. ರದೊಳು ಧರ್ಮವ್ಯಾಪಾರ ಕಥಾಪ್ರತಿಷ್ಠಿತ ಕೀರ್ತಿ ಶ್ರೀಪತಿ ಸ್ತುತವಾಣೀಪತಿ ಸುಖಮಿರ್ಪನೊಸೆದು
ಗೋಪತಿಯೆಂಬ ||
22. ಆ ಮಹಾಪುರುಷನ ಕುಲಪ್ರಭಾವಮುಂ ಧರ್ಮಪ್ರಭಾವಮುವದಾವದೆಂದೊಡೆ || ವ್ಯ || ಉದಧಿತರಂಗ
ತಾಡಿತಧರಿತ್ರಿಗೆ ಮಧ್ಯಮೆನಿಪ್ಪಮ
- 23 ದುದಿಸಿದಾನ್ವಯದೊ ಕನ್ನಮಜ್ಜಿಯಂ
ಳಿಳಾಮದಾನ್ವಯ ಶಿಖಾಮಣಿ ದೆಹ್ನಳನಾಯಕಂಮ
24. ಹಾಸ್ಯದದೊಳೆ ಪುಟ್ಟಿಕೀರ್ತಿಯನುಪಾರ್ಜಿಸಿದಂ ನಿಜವಂಶವರ್ಧನಂ || ಆ ಮಹಾನುಭಾವನ ಚಿತ್ತ
ವಲ್ಲಭೆ ವಾಗ್ಗೋವಿಯೆಂಬಳೇ ದೊರೆಯಳೆಂದಡೆ || ಕಂ ||
25. ಪತಿಭಕ್ತಿಯೊಳಾದ್ಯದರುಂದತಿಯೆನಿಸಿದ್ದರನುಪಮುಕ್ತಮಾ ಸತಿಯೆನಿಸಿ
ದ್ದರ ಮಹಾನತಿಯೆಂದಡೆ ವಾಗ್ಗೋವಿಗೇಣೆ ತೋಣೆ
26. ಯೊಳೆ || ತಂದ್ವಂಪತಿಗಳೆ || ವೃತ್ತ || ಬಾಹುಬಲಕುಲಚಲ ಮುದಾರಗಭೀರತೆ ಶೌಚಸದ್ಗುಣ ಸಾಹಸ
ವಣ್ಮ ಕೂರ್ಪಳವಟ್ಟರೆ ಪುಟ್ಟದನ್ನಿಶಿಷ್ಟ
27. ಮಹಾರ್ಹಪೆಹಿಸ್ಸರಮಾನ ಮಣವಿಲ್ಲೆನಿ ತಣ್ಣಸೊಟ್ಟನಾಯಕಂ || ಆದಣ್ಣನಾಯಕಂಗಂ ಮವನೀತಳವಂ
ದಿತೆ ವಾಗ್ಗೋವಿಗಂ || ಮತ್ತಮಾತನೆಂತಪ್ಪನೆಂದಡೆ ||
28. ವನನಿಧಿಯೆಂತುಟಂತುಟು ಗಭೀರ ಗುಣೋದಯದೇಳೆ ಚಾರುಕಾಂಚನಗಿರಿಯಂತುಟಂತುಟು ಮಹ
ದ್ವಿಗುಣೋದಯದೇಳೆ ಮುನ್ನಣ ಮನುಮನಿಯಂ
29. ತುಟಂತುಟು ಚರಿತ್ರಗುಣೋದಯದೇಳೆ ಯೆಂದು ಮೇದಿನಿ ನೆಪೆ ಸೊಟ್ಟನಾಯಕನುತ್ಪವದಿಂ ಪೊಗಳ್ಳಂ
ನಿರಂತರಂ || ಆತಂಬಳಕ್ಕೆ ಸಕಳಧರಾತಳದೊಳು

30. ದಾನಧರ್ಮ ಪುರುಷಾರ್ಥ ಗುಣೋಪೇತನೆನಿಸಿದ್ದು ನೆಗಳ್ಳಪಮಾತಿತ ಕೀರ್ತಿಲಕ್ಷ್ಮಿಯ ತಳೆ
ದಿದ್ದಂ || ಆ ಪುರುಷಾಕಾರಪುರುಷೋತ್ತಮನ ಚಿತ್ತಹಾರಿ
31. ಣ ಸಲ್ಲಕ್ಷಣೆಯೆಂಬಳೇ ದೊರೆಯಳೆಂದಡೆ || ಕಂ || ಅಕ್ಷೂಣದಾನಗುಣದಿಂದಕ್ಷಯ ಸೌಭಾಗ್ಯ ಭಾಗ್ಯಪತಿ
ಭಕ್ತಿಯನಾರೀಕ್ಷಿಸುವಡನುಪಮಂ
32. ಸಲ್ಲಕ್ಷಣೆಯೆನೆ ನೆಗಲ್ಲಳವಿಳ ವಸುಧಾತಳದೊಳು || ತದ್ಧಂಪತಿಗಳ್ಗೆ || ಕಂ || ಆಸೊಟ್ಟನಾಯಕಂಗಮು
ಮಾನಂನಿಭೆಯೆನಿಸಿ ನೆಗಲ್ಲ ಸಲ್ಲಕ್ಷಣೆಗಂ
33. ಭಾಸುರಗುಣ ಸಕಳಕಳಾಭ್ಯಾಸಂ ಜನಿಯಿಸಿದ ನೊಸೆದು ಗೋಪತಿಯೆನಿಪಂ || ಮತ್ತವಾಧರ್ಮಚಿತ್ತ
ಪ್ರವರ್ತಕನೆಂತಪ್ಪನೆಂದಡೆ || ವೃ || ವಿನಯದಜನ್ಮ
34. ಭೂಮಿ ಪುರುಷಾರ್ಥದ ಮೊತ್ತಮೊದಲು ಪೊದಳ್ಳಮಾಂತನದೆಹುಪ್ಪುಶಾಚದ ತವರ್ಮನೆ ಸತ್ಯದ
ಬಿತ್ತು ಬಂಧುನಂದನ ವನಚೂತರಾಜ ಪ್ರಿಯ
35. ನಂದನ [ನ] ನಿಂದ್ಯಧೈರ್ಯ ಕಾಂಚನಗಿರಿಯೆಂದು ಬಣ್ಣಿಸುತಮಿರ್ಪುದು ಗೋಪತಿಯಂ ಜಗಜ್ಜನಂ
|| ಕಂ || ತೋಯಧಿಪರಿವೃತ ವಸುಮತಿಜೀಯೆನೆ ಧರ್ಮಕ್ಕೆವಿ
36. . . . ಮಂತೆವಿನಯ [ಯ] ಶಕ್ತಿಯಂತಳೆದಂಗೋಪತಿ ನಾಯಕನನುಪಮ ಚರಿತ್ರ ನಿರ್ಮ
ಳಗಾತ್ರಂ || ರತಿಯಂ ಸ್ವಕೀಯದಾರಾವೃತದೊಳ್ಳಿಯಮಿ
37. ಸಿತದೀಯ ಧನಮಂ ಧರ್ಮಾನ್ವಿತಮಾಗಿ ತವಿಸಿದಂಗೋಪತಿ ನಾಯಕನಿಷ್ಟ ಶಿಷ್ಟಜನಸಂತುಷ್ಟಂ ||
ವಿಧುವಿತದಕೀರ್ತಿ ಲಕ್ಷ್ಮೀವಧುವಿಂ ಧೈರ್ಯದಾನ ಧರ್ಮಗು
38. ಣದಿಂ ತಳೆದಂ ಬುಧಬಂಧುಗಾರ್ಗ್ಯ ಗೋತ್ರಾಂಬುಧಿ ಚಂದ್ರಮನೆನಿಸಿ ನೆಗಲ್ಲ ಗೋಪತಿ ಧರೆಯಧಿಪಂ
|| ವೃ || ಇಂತೆನಿಸಿ ನೆಗರ್ತ್ತಗಂ ಪೊಗರ್ತ್ತಗಂ ದಾನಕ್ಕಂ ಧರ್ಮ
39. ಕ್ಕಂ ನೆಲೆಯಾಗಿ ಶಿಷ್ಟೇಷ್ಟ ವಿಬುಧಬಾಂಧವ ಜನಮನೋರಥ ಫಲಪ್ರದಾಯಕ ನೆನಿಸಿದ ಗೋಪತಿನಾ
ಯಕಂ ಪರೋಪಕಾರಾರ್ಥ ಮಿದಂ ಶರೀರ
40. [ಮಂ] ಬಲೋಕೋಕ್ತಿಯಂ ಯಥಾರ್ಥಂ ಮಾಡಿ ಬಲಪುರದ ನಗರ ಪಂಚಮಠಸ್ಥಾನಕ್ಕೆ ಪಾದಪೂಜೆ
ಯಂಕೊಟ್ಟು ಶ್ರೀಮದ್ವಿಜ್ಞಾನಾಯಕ ಗೋವಿಂದರ.
41. [ಸ] ರನನ್ನಿಧಾನದೊಳು ಶ್ರೀಮಚ್ಚಾಳುಕ್ಕೆ ವಿಕ್ರಮವರ್ಷದ ೨೭ನೆಯ ಚಿತ್ರಭಾನುಸಂವತ್ಸರದ
ಫಾಲ್ಗುಣದ ಮಾಪಾಸ್ಯೆ ಆದಿತ್ಯವಾ
42. ರ ಸಂಕ್ರಮಣ ವ್ಯತಿಪಾತದಂದು ಗೋಪತಿನಾಯಕನಂನದಾನ ನಿಮಿತ್ತದಿ ಬಳ್ಳಿಯ ಬಯಲೊಳು ಕಚ್ಚ
ವಿಯಗಡಂಬದಿಂದೊಂದು ಮತ್ತ.
43. . . . ಯುಮನೊಂದು ಮನೆಯುಮಂ ಸರ್ವ ನಮಶ್ಯವಾಗಿ ಮಾರುಗೊಂಡು ಪನ್ನಿರ್ವರ
ಬ್ರಾಹ್ಮಣರಾಹಾರ ದಾನಕ್ಕೆ ಬಿಟ್ಟ ಮತ್ತವಿದುಕಮಳ ಬ್ರಿಯಕ್ಕೆ
44. ಹತ್ತುಗದ್ಯಾಣಪೊನ್ನವ್ರಿದ್ಧಿಯಿಂ ನಡೆವನ್ನಾಗಿ ಕೊಟ್ಟನ್ನೀ ಧರ್ಮಮಾವನೋರ್ವಂ ಪ್ರತಿಪಾಳಿಸಿ
ದಾತಂ ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರ ಪ್ರಯಾಗ ಆಗ್ನೇಶ್ವರೀತ್ಥಂ
45. ಳೊಳು ಸಾಯಿರಕವಿಲೆಯ ನಳಂಕರಿಸಿ ಬ್ರಾಹ್ಮಣಗೈಕೊಟ್ಟ ಫಲಮನೆಯ್ದುಗುಂ ವಿದನಳಿದನಾ ತೀರ್ಥ
ಗಳೊಳನಿತು ಕವಿಲೆಯುಮಂ ಬ್ರಾಹ್ಮಣರುಮನಳಿದ ಪಾ
46. ತಕನಕ್ಕು || ಶ್ಲೋಕಃ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಪಷ್ಠಿರ್ವರ್ಷ ಸಹ
ಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿಃ || ಶಿವಾಯ ||

Transliteration.

1. namas tungalśiraś-chuṃbi-chāmdra-chāmara-chārave trailōkya-nagarā-
rambha-mūla-stambhāya Sambhave
2. Srīpati
3. dadim Chōlana mūleyam muridu Pāṃchālāvanipālan-ukkida beṃkoṇḍu
bhūkānteya pa-
4. duḷadim tad-bhujādaṇḍadoḷu taḷedu vikrāṃta-saṃpadade vikramōdarkkada
. viśvaṃbharāchakradoḷ || va [cha] na
5. imtenisida samasta parama bhaṭṭāraka Satyā-
6. śraya-kuḷatilakam Chālukyābharanam śrīmat Tribhuvanamalla-dēvara
vijaya-rājyam uttarōttarābhivṛi-
7. ddhi-pravarddhamānam āchāmdrārka-tīram Kalyānapurada nelevīdi-
noḷu sukhasamkathā-vinōdadim rājyamgeyu-
8. ttam ire tat-pāda-padinōpajīvi vairidaḷa-nisita-khālgan enisidan Ananta-
pāla-daṇḍanāyakaniṃ
9. sādhisī Saptamālāvavan atta himaṃbaravitta dakṣiṇāśā-dharaṇīśaram
jaḷade nāṃdisi dōrbbaḷa dignāga-rasāgra
10. ra kshēmade vikraman īgaḷanantam arbida viśva-dharā-taḷāgradoḷu ||
kanda || besageyyadavani-
11. pālara vasuṃ manada | visuddhamam parigrahisidan eṇdesegam
tannaya kīrtti-prasaram pravahisal Anantapāla-chāmūpani || va ||
12. imtenisida mahāprachāṇḍa-daṇḍa-nāyakan Anantapāla-daṇḍanāyakana
agrajeya tanūjam Gōvindarājan eṃban ē-dore-
13. yam nēmdaḍe || vṛi || kuḷaśailēmdraṃgaḷoḷu Maṃdarav adeṃtamte dig-
bhāga-nakhiḷa-digadīsānī-
14. kadoḷu Śakranamtaṃtaḷa kīrtti-śrī-vadhūvalla [bha]n atula-
15. baḷōdbhāsi Gōvindarājam || vṛi || budhālida-
16. nadodavimḍātūniya-bhūmaṇḍalam phalaśōbhākaramāytu satyadodaviṃ
daḷam bāppa bhūtaḷadoḷu mattina daṇḍa-
17. nātharadēm Gōvinda-daṇḍādhipa || imtenisida mahāprachāṇḍa daṇḍa-
nāyaka Gōvindarasar Bhanavāse pannirchchā [si] ramum duṣṭa-
nigraha-
18. viśiṣṭa-pratipālanam geydu paripālisuttam ire alliya rājadhāni Balipura-
m eṃbudademteppudemḍoḍe || vṛi ||
19. jaḷaruha-shaṇḍadim madhukarāvaliyiṃ kaḷahamṣa-kīra-kōkiḷa-sahakāra-
bhūruha-vanāvaliyiṃ navaṇāga-pūga-pā-
20. taḷa-muchukunda-kunda-latikāvṛitadimḍame Baḷligāvi Kuṃtaḷa-vishayā-
ṃganā-kuṭiḷa-kumtaḷadamtiral oppitōrugum || ā purava-
21. radoḷu dharmma-vyāpāra-kathā-pratishṭhita-kīrtti-Srīpati-stuta-Vānīpati
sukham irppan osedu Gōpatiyēmba ||

Who can be said to be equal of Gôvindarâja, son of the elder sister of the Mahâprachanda-dandânâyaka Anantapâla above mentioned? That Gôvindarâja of matchless strength, husband of the goddess of fame, was like the Mêru peak amidst the great mountains and like Indra among the lords of the directions. The learned prospered by his gifts, the earth by good crops and the army (?) by honesty—what can be said of the other dandânâthas?

When the Mahâprachanda-dandânâyaka Gôvindarasa of such fame was ruling Banavâse twelve thousand by curbing down the wicked and protecting the good, his capital Balipura prospered like the curly hair of the dame of the Kuntala kingdom with lotus bunches, with bees, with sweet-voiced swans, parrots, cuckoos, with groves of mango trees and various new creepers of flowers like Nâga, Pûga, Pâtala, etc.

In that city there lived in happiness Gôpati, husband to the dame of fame obtained by righteous deeds and words, praiseworthy for his knowledge (or one who praises Brahma). The fame of the family and righteousness of that great personality Dehvala-nâyaka, won prosperity to his family and earned fame.

Whom did Vâgdêvi, wife of that great person resemble? Is there any one equal to Vâgdêvi, when she is equal to Arundhati of ancient days in her devotion to her husband?

To that couple Dehvala-dandânâyaka and Vâgdêvi respected by the whole earth was born Soṭṭi-Nâyaka unequalled by others, beloved of his friends and good people, with his qualities of strength, parentage, determination, generosity, depth of mind, purity, goodness, courage, power and love. Again what was he like? The earth praises Soṭṭi-Nâyaka always with great joy as equal to the ocean in the depth of good qualities, equal to Mêru in wealth and prosperity and equal to the ancient sage Manu in his character. He gained Lakshmî of matchless fame by his gifts, righteousness, and *purushârtha*.

Sallakshane, wife of that Purushôttama in the shape of man, prospered in the whole of earth as if she was endowed with all the good attributes on the earth, by her boundless gifts, by her endless saubhâgya (good fortune) and by her devotion to her husband.

To that pair—Soṭṭi-Nâyaka and Sallakshane who resembled Pârvati, was born a son, Gôpati, with shining qualities and proficiency in all arts.

That Gôpati whose mind was intent on dharma was the birthplace of dharma, the root of purushârtha (objects of human life), the support of greatness, the house of birth of purity, the seed of honesty, the great mango tree to the Nandana grove his relatives, a son to other men's wives (?) a Mêru in unblemished valour:—thus the people of the world praise Gôpati. Of matchless character and pure body, Gôpati-Nâyaka was praised throughout the universe surrounded by oceans. He

possessed righteousness, good character and fame. Pleasing his friends and righteous men Gôpati-Nâyaka expended his love on his wife and his money for the cause of righteousness. The ruler of the earth, Gôpati, a friend to the learned men, was regarded as a moon to the Gârgya-gôtra, with the goddess of his fame—white as the moon, with the qualities of courage and liberality.

Thus becoming the abode of prosperity, fame, liberality and righteousness and regarded as the bestower of all that is desired by righteous people, friends, learned men and relatives, Gôpati-Nâyaka making the saying “this body is for doing good to others” really significant rendered *pâdapûje* (*lit.* worship of the feet, means satisfaction by payment of money, etc.) to the nagara and *sthâna* of the five Maṭhas in Balipura, in the Châlukya Vikrama year 27 corresponding to the cyclic year Chitra-bhânu, on the new-moon day of Phâlguna on Sunday with the Vyatipâta and Sankramaṇa, made in the presence of Daṇḍanâyaka Gôvindarasar a grant of one mattar of land as measured by Kachchaviya-gaḍimba in the wet lands of Baḷli (Baḷligâve) and also a house after purchasing the same, for feeding twelve Brahmans. He also granted a sum of ten gadyâṇas from the interest on which the *maḷa-braya* for his charity might be met.

Whosoever protects this grant will acquire the merit of giving away a thousand decorated cows to Brahmans in Vâraṇâsi, Kurukshêtra and Prayâga and Arghyatîrtha. Whosoever destroys this will incur the sin of slaying those tawny cows and Brahmans in the same sacred places. He who takes away land given by oneself or by others will be born as a worm in ordure for sixty thousand years. Śivâya (salutation to Śiva).

Note.

This record was noticed in p. 40 of the Mysore Archæological Report for 1911. Its text has now been published in full with a translation and note.

This record belongs to the reign of the Châlukya King Tribhuvanamalladêva (1076–1126 A. D.) and records a grant made by Gôpati-Nâyaka, a philanthropic merchant, son of Soṭṭi-Nâyaka and Sallakshane, of some lands and a house for the charity of feeding Brahmans. Soṭṭi-Nâyaka's parents were Dehvaḷa-Nâyaka and Vâgdêvi. The charity was made in the presence of and with the permission of Mahâprachanḍa-daṇḍanâyaka Gôvindarasa, ruler of Banavase twelve thousand at Belgâmi (Balipura). Gôvindarasa is said to be a son of the elder sister of Mahâprachanḍa-daṇḍanâyaka Anantapâla, a subordinate of Tribhuvanamalla Vikramâditya VI. Both Anantapâla and Gôvindarasa are met with in several inscriptions of Shimoga District (*see* E. C. VII. Shikarpur 131, 137, 192, 311 and 316).

The relationship of Gôvindarasa or Gôvinda-daṇḍanâyaka to Anantapâla is referred to in an inscription at Belgâmi where the former is called the beloved *dêvara* (translated as brother-in-law, by RICE) of Anantapâla, (E. C. VII, Shikarpur

137). In the present inscription Gôvindarasa is called *agrajeya-tanûja* or elder sister's son or nephew. It is difficult to reconcile the two statements.

The date of the record is given as the new-moon day in the month of Phâlguna in the cyclic year Chitrabhânu, 27th year of Châlukya Vikrama era with Vyatîpâta and Sankramaṇa, a Sunday. The Châlukya Vikrama era having commenced in A. D. 1076, the 27th year of the era corresponds to 1102 A. D., which coincides with the commencement of the cyclic year Chitrabhânu. Phâlguna-bahulâ 30 of this year corresponds to 10th March 1103 A. D. a Tuesday with no Sankramaṇa. If we take the new-moon day with which the month Phâlguna commenced, as is done sometimes, the date would fall on the 8th February 1103 A. D., a Sunday as stated in the grant. Even here there is no Sankramaṇa, which is merely added to the date to give the appearance of additional religious efficacy to the grant. The date of the grant may therefore be taken as 8th February 1103.

Several letters are quite worn out and are illegible in parts of the inscription.

TUMKUR DISTRICT.

39

TIPTUR TALUK.

At Nonavinakere in the hobli of Nonavinakere, on a stone standing in the land of Guru Channabasavaiya.

Size 3' × 1'—9".

Kannaḍa language and characters.

ತಿಪ್ಪೂರು ತಾಲ್ಲೂಕು ನೊಣವಿನಕೆರೆ ಕನಬಾ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣದಲ್ಲ ಗುರುಚೆನ್ನಬಸವಯ್ಯನ ಹೊಲದಲ್ಲ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 1 $\frac{3}{4}$.'

1. ದಂಚುರ
2. ದಳಶಿಂಗಾರದ ಮಾ
3. ಚಗರ ಮಲ್ಲಯ್ಯನ ಕೊ
4. ಮಾರ ಅರವಿಂದಯ್ಯ
5. ಗೆ ಕೊಟ್ಟನ್ನಾಸ್ತೆ

Note.

This records the grant of a plot of land (probably the field in which the inscription is set up) to a person named Aravindaiya, son of Mâchigara Mallayya of Dalasingâra at Dandûr (village) No date is given nor is any king named. The characters seem to belong to the 17th century

40

At Mallénahalli in the hobli of Nonavinakere, on a slab set up near the Kariyamma temple.

Size 2"—6" × 2'.

Kannada language and characters.

ತಿಪುಟು ತಾಲ್ಲೂಕು ನೊಣವಿನಕರೆ ಹೋಬಳಿ ಮಲ್ಲೇನಹಳ್ಳಿ ಕರಿಯಮ್ಮನ ದೇವಸ್ಥಾನದ ಬಳಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 2'.

1. ಶ್ರೀ ನೊಣಬಿ
2. ನಕೆಜೆ ತರುಮ
3. ಲ ದೇವರಹಳಿ

Note.

This records the gift of the village (Mallénahalli) for the God Tirumaladêvaru at Nonabinakere (same as Nonavinakere village). The donor is not named, nor is any date given. The characters seem to belong to the 17th century A.D.

41

TURUVEKERE TALUK.

At the village Hulikal in the hobli of Turuvêkere, on a stone lying buried to the south-east of the Mallêśvara temple.

Size 6' × 2'—6".

Kannada language and characters.

ತುರುವೇಕೆರೆ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಹುಲಿಕಲ್ಲು ಗ್ರಾಮದ ಮಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಅಗ್ನೇಯದಲ್ಲ ಹೂತು ಹೋಗಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6' × 2½'.

1. ಓನಮಃ ಶಿವಾಯಂ | ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರ ಭಾನವೆ | ತೈ
2. ಲೋಕೈನಗರಾರಂಭ ಮೂಳಸ್ತಂಭಾಯ ಶಂಭವೆ || ವಿಶುದ್ಧಜ್ಞಾನ ದೇಹಾಯ ತೃವೇದೀದಿ
3. ವೈಚಕ್ಷುಶೆ ಶ್ರೇಯಃ ಪ್ರಾಪ್ತಿ ನಿಮಿತ್ತಾಯ ನಮಃ ಸ್ತೋಮಾರ್ಧಧಾರಿಣಿ || ಶ್ರೀ ಕಾಂತಾಪೀ ನವಕ್ಷೋರುಹ
4. ಗಿರಿ ಶಿಖರೋಜ್ಜ್ವಂಭಮೂಣಂ ವಿಶಾಳಂ ಲೋಕೋದ್ಧೃತಾಪ ಲೋಪಪ್ರವಣ ವಿಳಸಿತಂ ವೀರವಿದ್ವಿಡ್ಧ ಫೀಪಾನೇಕ ವ್ಯಾಮುಕ್ತ ಸಂಜೀ
5. ವನಬಹಳಿತ ಮುದ್ದುದ್ಗುಣಸ್ತೋಮ ಮುಕ್ತಾನೀಕಂ ನಿಷ್ಕಂಟಕಂ ನಿಶ್ಚಲಮನಲೆಸೆಗುಂ ಹೊಯ್ಸಳ ಕ್ಷತ್ರವಂಶಂ | ಅದಹೂಳುಮೌ
6. ಕ್ರಿಕದಂನೈಪುಟ್ಟಿದ ನಿಫಾಪಾಳಿಘ ಚೂಡಾಮಣಿತ್ಯದಿಸುದ್ಧುದ್ಗುಣ ಶೋಭೆಯಿಂ ಸ್ವರುಚಿ ಯಿನಸದು
7. ವೃತ್ತರಾರಾಜಿತ್ಯದಿ ನತ್ಯುಂನ್ನತಜಾತಿಯಿಂ ಸಮಮೆನಲ್ಪಂ ಗ್ರಾಮರಂಗಾಗ್ರದೊಳ್ಳದವದ್ವೈರಿ
8. ಕುಳಪ್ರತಾಪ ವಿನೆಯಾದಿತ್ಯಂ ಧರಾಧೀಶ್ವರಂ | ವಿನೆಯಾದಿತ್ಯನತನೆಯಂ ಜನನುತ ನೆಟಿಯಂಗಭೂ ಭುಜತ

9. ನುಜಂ ವಿನುತಂ ವಿಷ್ಣು ನೈಪಾಳಂ ಮನಸ್ವಿತದಪತ್ಯ ನೆನೆದನೀನೆರಸಿಂಹಂ || ನತನರಪಾಳಜಾಳಕವಿಶಾಲ
ವಿಜ್ರಿಂಭಿ ಲಲಾಟ
10. ಭಾನುರೋದ್ಧತತಿಳಕಾಂಕಿತಾಂಘ್ರಿ ನಖಮಂಡಳನಾಹವ ತುಂಗರಾಮನೂರ್ಜಿತ ನಿಜ ಪುಂಜ್ಯಪುಂಜ
ಬಳಂ
11. ನಾಧಿತ ಸರ್ವಮಹೀತಳಾಧಿಪ ಕ್ಷಿತತಳದೊಳು ಮಹೋಂನತಿಕೆಯಿನ್ನೆನೆದಂ ನರಸಿಂಹ ಭೂಧುಜಂ
ಆ ನರಸಿಂಹ-
12. ನೈಪಂಗೆ ಭೂನುತೆಪಟ್ಟಮಹಾದೇವಿ ಲಲನೆಯಾದಳು ಮಾನಿನಿ ಏಚಲದೇವಿಯೆ ದಾನಗುಣಬ್ಯಾತೆ ಕಲ್ಪ
ಲತೆಪೊಲೆ ಧರೆ
13. ಯೊಳು || ವೈ || ಲಲನಾಲೀಲೆಗೆಮುಂನ್ನ ವೆಂತುಮದನಂ ಪುಟ್ಟಿದಂ ವಿಷ್ಣುಗಂ ವಿಲಸಶ್ರೀವಧುವಿಂಗೆವನೆ
ನರಸಿಂಹಕ್ಕೋಣ ಪಾಳಂಗವೇಚ
14. ಲದೇವಿಪ್ರಿಯೆಗಂ ಪರಾರ್ಥಚರಿತಂ ಪುಂಜ್ಯಾಧಿಕಂ ಪುಟ್ಟಿದಂ ಬಳವದೈರಿ ಕುಳಾಂತಕಂ ಜಯಧುಜಂ
ಬಲ್ಲಾಳಭೂಪಾಳ
15. ಕಂ || ವೈ || ಗತಲೀಳಂ ಲಾಳನಾಳಂ ಬಿಡಬಹಳಭಯೋಗ್ರಜ್ವರಂ ಗೂರ್ಜರಂ ಸಂಧ್ಯತಶೂಲಂ ಗೌಳ
ನಂಗೀಕೃತಕ್ರಿತರಸಂಪಲ್ಲವಂ ಪ
16. ಲ್ಲವಚೋರ್ಣತ ಚೇಳಂ ಚೋಳನಾದಂ ಕದನವದನದೊಳು ಭೇರಿಯಂ ಪೊಯ್ಸೆವೀರಾಹಿತ ಭೂ
ಭೃಜ್ವಾಳಕಾಳಾನಳನತುಳಧುಜಂ
17. ವೀರಬಲ್ಲಾಳದೇವಂ || ರಿಪು[ರಾಜ]ದ್ರಾಜಿಸಂಪತ್ಸರಸಿರುಹ ಶರತ್ಕಾಲಸಂಪೂರ್ಣಚಂದ್ರಂ ರಿಪುಭೂಪಾ
ಳಾಘ ದೀಪಪ್ರಕರ
18. ಪಟುತರೋದ್ಧೂತಭೂರಿಪ್ರವಾತಂ ರಿಪುರಾಜನ್ಯಾಘಸೇನಾಜಳಧಿಕಬಳ ದೌರ್ವ್ಯಾನೋಗ್ರಪ್ರತಾಪಂ
ರಿಪುಪ್ರಿಧ್ವೀ
19. ಪಾಳಜಾಳಕ್ಷುಭಿತ ಯಮನಿವಂ ವೀರಬಲ್ಲಾಳದೇವಂ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾ
ಮಂಡಳೇಶ್ವರಂ ದ್ವಾರಾ
20. ವತೀಪುರವರಾಧೀಶ್ವರಂ
ದಾವಾನಳಂ ಪಾಂಡ್ಯಕುಳಕುಧರಕುಳಿತದಂಡಂ
21. ಗಂಡಭೇರುಂಡಂ ಮಂಡಳಿಕ
ಸಂತಪ್ಪಣ ಪ್ರವಣತರವಿತರಣ ವಿನೋದಂ
22. ವಾಸನ್ನಿ ಕಾದೇವೀಲಬ್ಧವರಪ್ರಸಾದಂ
ಚೂಡಾಮಣಿಕದನಪ್ರಚಂಡ ಮೆ
23. ಲಪರೊಳು ಗಂಡ ನಾಮಾವಳೀ
ತಳಕಾಡು ಕೌಂಗುನಂಗಲಿ ನೊಣಂಬವಾಡಿ
24. ಬನವತೆ ಹಾನುಂಗಲ್ಲುಗೊಂಡ
. ಸುಖಸಂಕಥಾ
25. ವಿನೋದದಿಂದ ದೋರಸಮುದ್ರದ
ನಯನಪ್ರಿಯೆ ಚಳನಳನೆ ನೀಳಾಳ
26. ಕೆ ಚಂನ್ಮಾನನೆ ಸೋಮ

27. ಸಮಸ್ತದಾನೋನ್ನತಿಯಿಂ ಪರಮಕಲ್ಯಾ
 28. ಣಾಭ್ಯುದಯ ಸಹಸ್ರಫಲ ಭೋಗಭಾಗೆ
 ದ್ವಿತೀಯಲಕ್ಷ್ಮೀ ಅರುನ್ಧತಿಯುಂ ವಿವೇಕ ಬೃಹಸ್ಪತಿಯುಂ
 29. ಪ್ರತ್ಯುತ್ಪನ್ನವಾಚಸ್ಪತಿಯುಂ ಸಕಲವಂದಿನಚಿನ್ತಾಮಣಿಯುಂ ಪಾತ್ರಚೂಡಾಮಣಿಯುಂ ಮುದ್ದೃತ್
 ಸವತಿಗಂಧಹಸ್ತಿಯುಂ
 30. ಗೀತವಾದ್ಯಸೂತ್ರಧಾರೆಯುಂ ನಿಜಕುಳಾಭ್ಯುದಯ ದೀಪಿಕೆಯುಂ
 ಸವತಿಮುಖದರ್ಪಣಿಯುಂ
 (ಮುಂದೆ ಬರವಣಿಗೆಯಿಲ್ಲ.)

Translation.

Om! Salutation to Śiva. Salutation to Śambhu beautiful with the chāmara, that is, the moon touching his lofty head and the foundation pillar for the commencement of the city of the three worlds. Salutation to Sômārdhadhāri (bearer of the crescent moon) whose body is made up of clear knowledge, who has the three Vēdas for his divine eyes and who is the bestower of happiness.

The great Hoysala dynasty of kshatriyas which prospers on the peak of the mountain of the big breast of the dame Śrī, which helps the world to get rid of the great suffering, which is the Sanjivana to set the world free from the brave hostile kings and which is full of pearls of the highest qualities, is shining steadily free from all obstacles.

In that dynasty was born like a pearl Vinayāditya the lord of earth, tormentor of the race of the proud enemies in the battle-field, resembling the pearl by his position as a crest-jewel among kings, possessed of noble qualities, shining person, good character, high birth.

Vinayāditya's son was the king Ereyanga, praised by people. His son was the famous high-minded Vishṇu-nṛipāla. His son is this Narasimha.

The ruler Narasimha became great in the world, with the nails of his feet marked by the fine mark on the big foreheads of the assemblage of kings bowing before him. He was the great Rāma in the battle and rendered highly meritorious deeds and conquered all the kings on earth.

Ēchaladēvi, who became famous like the Kalpa creeper in the world by her generosity and who was praised by the world became the consort to that ruler Narasimha.

As formerly the flower-arrowed Cupid was born for women's pleasure to Vishṇu and his consort Śrī, so to king Narasimha and his consort Ēchaladēvi was born the meritorious altruistic king Ballāḷa of victorious arms, a Yama to the race of mighty enemies. When the destruction fire at the end of the world to the group of brave hostile kings, Vira Ballāḷadēva of matchless strength, caused the drum to be sounded at the commencement of battle, Lāḷa was deprived of ease, Gūṛjara was seized with

ಪ್ರಮಾಣ 3' × 1½".

- | | |
|----------------------------------|------------------------------|
| 1. ಂ ಮನ್ನಥ ಸಂವತ್ಸರದ ಚಯಿ | 8. ಂ ಮೆ ೨೨ ಂ ವೊಳಗೆ ೨೦ ವರ |
| 2. ಂ ತ್ರ ಶು ೧ ಲು ರಾಮಪ ಆಯ್ಯ | 9. ಂ ಹನಕುಳವನು ಬಿಟ್ಟು ಹ [ಬು] |
| 3. ಂ ನವರ ಕಾರ್ಯಕ್ಕೆ ಕರ್ತರಾದ ಗೋವಿಂ | 10. ಕನ ಹಳೆಯನು ಕೊಟ್ಟರು ಯಿ |
| 4. ಂ ದರಸ ಆಯ್ಯನವರು ಕಣತು | 11. ಂದಕ್ಕೆ ತಪ್ಪಿದರೆ ಗೋವನು ಕಾ |
| 5. ಂ ರನಾಡಸೇನಬೋವರಿಗೆ ಉಂ | 13. ಂ ಸಿಯಲಿ ಕೊಂದ ಪಾಪಕೆ ಹೋ |
| 6. ಂ ಡಿಗೇಯನು ದ | 13. ಂ ಹರು |
| 7. ಂ ತಿಯ ಉಂಬಳಿಗೆ ತುಮಕುರ ಸೀ | |

Note.

This records the grant of the village Habukanahalli as an *umbali* (rent-free land granted for the maintenance of the village officials, etc.) for the *sénabóvas* (village accountants) of Kanatur. The donor is called Góvindarasa Ayya, agent for Râmapa Ayya. It is stated that the village had a revenue of 20 varahas out of the total revenue of 220 varahas for Tumakûru-sîme. The date is given as Manmatha sam. Chaitra sú 1 and is not calculated from any era. The usual imprecation is found at the end of the grant.

The characters seem to belong to the 17th century.

45

PAVAGADA TALUK.

At the village Jangamarahalli in the hobli of Nidugal, on a stone set up near the Mâri temple.

Size 3' × 2'.

Old Kannada characters.

ಪಾವಗಡ ತಾಲ್ಲೂಕು ನಿಡುಗಲ್ಲು ಹೋಬಳಿ ಜಂಗಮರಹಳ್ಳಿಯ ಮಾರಮ್ಮನಗುಡಿ ಬಳಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 2'.

ಪೂರ್ವದ ಹಳಗನ್ನಡಕ್ಷರ

1. ವಿಕ್ರಮಾದಿತ್ಯರ್ ಕೊಂಗುಣ
2. ಅರಸರ್ ಕಾಡುವೆಟ್ಟಿಯಮೇಲೆ
3. [ವಿ]ಟ್ಟು ಕನ್ನಿ ಕೊಳ್ಳನ್ನೊಯ
4. ಂ ಬವಾಡಿಯುಳಿ
5. ಕಯ್ಸೇರೆ
6.

Transliteration.

1. Vikramādityar Konguṇi
2. Arasar Kāḍuveṭṭiya mēle
3. [vi] ldu Kañchi-koḷvandu Noḷa-
4. mbavāḍiyuḷe
5. kaysēre
6.

Translation.

On the occasion of Vikramādityar and Konguṇi Arasar falling on Kāḍuveṭṭi and taking Kāñchi, (a certain place) was taken possession of in Noḷambavāḍi

Note.

This record is incomplete. Some letters are much worn out in lines 5 and 6. It seems to refer to the conquest of a village (not named) in the Noḷambavāḍi province by some one during the expedition of the Chālukya king Vikramāditya and the Ganga king Konguṇi Arasa against the Pallavas at Kāñchi. The characters seem to belong to the end of the 8th or the beginning of the 9th century. The present record apparently refers to the Chālukya king Vikramāditya II and the Ganga king Śrīpurusha who conquered Kāñchi from the Pallavas (*see* M.A.R. 1939, p. 121).

46

At the village Karekētanahallī in the hobli of Nidugal, writing on the lintel of the garbhagriha of the Sōramma temple.

Old Kannada and characters.

ಅದೇ ನಿಡುಗಲ್ಲು ಹೋಬಳಿ ಕರೆಕೇತನಹಳ್ಳಿಗೆ ಪೂರ್ವ ಸೋರಮ್ಮನ ದೇವಸ್ಥಾನದ ಗರ್ಭಗೃಹದ ಬಾಗಿಲು ವಾಡದ ಮೇಲೆ ಬರೆದಿರುವುದು.

ಹಳಗನ್ನಡಕ್ಷರ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ನೀಲಕಣ್ಣೋಜರಮಗಬೂಚಿರಾಚೋಜ ಪ್ರಸಾದವ ಬೆಸಗೆಯ್ದು.

Transliteration.

1. svasti Śrī Nīlakaṇṭōjara maga Būchirāchōja prasādava besageyda.

Translation.

Be it well. Śrī Nīlakaṇṭōja's son Būchirāchōja constructed the mansion (*prāsāda*).

Note.

This short inscription giving the name of the architect who constructed the fine temple of Chāmunḍēśvari as Būchirāchōja, son of Nīlakaṇṭōja is carved in characters

of the 10th century A.D. on the lintel of the adytum of the above temple. The image of Châmunḍêśvari called locally as Sôramma is very fine and has eight hands holding the usual discus, conch, etc., and standing on the body of Mahishâsura.

47

At Vira Hanumakkana Pâlya, a hamlet of Mangalavâḍa in the hobli of Nidugal, on a stone lying in the land of Narasaṇṇa to the west.

Size 3' x 2'.

Kannada language and characters.

ಅದೇ ನಿಡುಗಲ್ಲು ಹೋಬಳಿ ಮಂಗಳವಾಡದ ಮಜರಿ ವೀರಹನುಮಕ್ಕನ ಪಾಳ್ಯಕ್ಕೆ ಪಶ್ಚಿಮ ನಾಡರ ನರಸಣ್ಣನ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

(ಮೂರು ತುಂಡಾಗಿ ಒಡೆದು ಮೇಲ್ಗಡೆ ಎರಡು ತುಂಡುಮಾತ್ರ ಸಿಕ್ಕಿದೆ.)

ಪ್ರಮಾಣ 3' x 2'.

1. ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರಿಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾ
2. ಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾ [ರ]ಕ ಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕ ಚಾಳು
3. ಕ್ಯಾಭರಣ ಶ್ರೀಮತು ದೇವರು ಸುಖಸಂಕಥಾವಿ
4. ನೋದದಿಂರಾಜ್ಯಂಗೆಯುತ್ತವಿರೆ ತತ್ತಾದ ಪದ್ಮೋಪಜೀವಿ ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮ
5. ಹಾಶಬ್ಧ ಮಹಾಮಂಡಲೇಶ್ವರ ವರೆಯೂರ ಪುರವರಾಧೀಶ್ವರಕರಿಕಾಲ
6. ಪಾದಾರಾಧಕಪರಬಳನಾ
7. . ಇಷ್ಟಾಳ ಬಡ್ಗನಹಾದೇವ ರೊದ್ದ
8. ದ
9. ವೀರವಿಠಲವಿಕ್ರಮಾರ್ಕ
10. ಪ್ರಜೆಮೆಚ್ಚೆಗಂಡ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರಿ
11. ಧಿವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯಕುಳ
12. ತಿ[ಳ]ಕ ಚಾಳುಕ್ಯಾಭರಣ . . ಕಾಸ್ಯಪಗೋತ್ರೋತ್ಪನ್ನ ಕಾಯಪವಿತ್ರನಾ
13. ಮಾದಿಸಮಸ್ತ ಪ್ರಸನ್ನಸಹಿತ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರತ್ರಿಭು
14. ವನಮಲ್ಲಮಲ್ಲದೇವ ಚೋಳಮಹಾರಾಜರು ನಿರನಾಡ ಶ್ರೀಮದ್ರಾಜಧಾನಿ ಹೆಂಜೇಣಿ
15. ನವೀಡಿನಲು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯುತ್ತಿರೆ ಮಲ್ಲದೇವರಸರ
16. ಕುವಾರ ಇರುಜ್ಜೊಳದೇವನ|| ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಣ್ಣಲೇಶ್ವರತ್ರಿಭು
17. ವನಮಲ್ಲ ತಳೆಕಾಡುಕೊಂಡ ಭುಜಬಲ್ಲವೀರಗಂಗ ಹೋಶಣ ಶ್ರೀನರಸಿಂಘ
18. ದೇವರ ಸುಖಮಾರಯ ಶ್ರೀಯಾದೇವಿಗೆಯುಂ ಇರುಂಗಳದೇವಂಗ ಕರ್ಯಾಣ
19. . . . ತ್ತವಿರಲು ಮಣ್ಣನದೇನಿಗಂಗ ದೇವಗ್ಗಂ ನಮಸ್ಕಾರಮಾಡಿ ವಿಕ್ರಮ
20. ಸಂವತ್ಸರದ ಶ್ರಾವಣಸುಧ್ಧ ಪೂರ್ಣಮಿಯಂದು ಮಧ್ಯಾಹ್ನಕಾಲದ ಪೂಜೆಯ
21. ನಿವೇದ್ಯಮುದಕ ಫಲಪೂಜ ದೀಪತಾಂಬೂಲ ಬ್ರಾಹ್ಮಣಪೋದನ
22. ದಿನದಲ್ಲಿ ದಿವಾರಾತ್ರಿ ಇ ಧರ್ಮವ ಯೆನಿಸುಂ ನಡಸಲು
23.

Transliteration.

1. svasti samasta-bhuvanâśraya śrī prithvī-vallabha-mahârājâ-
2. dhirâja paramêśvara parama-bhaṭṭâ [ra] ka satyâśrayakula-tiḷaka Châḷu-
3. kyâbharâṇa śrīmatu dēvaru sukha-saṃkathâ-vi-
4. nōdadim rājyaṃ-geyyuttam ire tat-pāda-padmōpajīvi svasti samadhigata-
pancha-ma-
5. hâ-śabda mahâmaṇḍalêśvara Vareyûra-pura-varâdhîśvara Karikâla-
6. pādârâdhaka para-bala-sâ
7. ñchâḷa khaḍga-Sahâdêva Rodda-
8. da
9. vîra-vitarâṇa-Vikramârka
10. praje-mechche-gaṇḍa svasti samasta-bhuvanâśraya śrī-pri-
11. thivī-vallabha mahârājâdhirâja rāja-paramêśvara parama-bhaṭṭâraka Satyâ-
śraya-kula-
12. ti[ḷa] ka Châḷukyâbharâṇa Kâśyapa-gōtrōtpanna kâya-
pavitra nâ-
13. mâdi samasta-prasasti-sahita śrīman mahâmaṇḍalêśvara Tribhu-
14. vanamalla Mallidêvachôḷa-mahârâjaru Sîranâḍa śrīmad rājadhâni Hemjêri-
15. na vîḍinalu sukha-saṃkathâ-vinōdadim rājyaṃ geyuttire Mallidêvarasara
16. kumâra Iruṅḷadêvana || svasti śrīman mahâmaṇḍalêśvara tribhu-
17. vanamalla Talekâḍu-komḍa bhujabal (l) a Viragaṃga Hôśaṇa śrī Nara-
simgha-
18. dēvara sukhunâraya Śrīyâdêvigeyuṃ Iruṅḷadêvaṃge kalyâṇa-
19. ttaviralu Maṇḍanadêsigamge dēvarggam namaskâram mâdi
Vikrama-
20. saṃvatsarada Śrâvaṇa śuddha paurnamīyaṃdu madhyâna-kâlada pûjeya
21. nivēdyam udaka purpa dhûpa dîpa tâmbûla brâhmaṇa-vōdana
22. dinadalli divâ-râtri i-dharmanava yenisuṃ naḍasalu
23.

Translation.

Be it well. While the refuge of the whole universe, favourite of the goddess of wealth and earth, mahârājâdhirâja paramêśvara parama-bhaṭṭâraka, ornament of the Satyâśraya lineage, adornment to the Châḷukyas, the illustrious
. dēvaru was ruling his kingdom in peace and prosperity.

A dependant on his lotus feet :—Be it well. When the obtainer of the band of five sounds, lord of the excellent city of Vareyûr, [descendant of] Karikâla-[chôḷa],
. worshipper of the feet of destroyer of enemy troops,
. a Sahâdêva in sword of Rodda,

. a Vikramârka in courage and liberality, beloved of his subjects :—

Be it well. When a [dependant of] the refuge of the universe (etc.), born of Kâśyapa-gôtra, pure in body, possessed of these and other fine attributes, the illustrious mahâmaṇḍalêśvara Tribhuvanamalla Mallidêvachôla-mahârâjar was ruling in peace and prosperity in the city of Henjêru, capital of Sîranâḍ :—

Mallidêvarasa's son Irungolâdêva's Be it well. The illustrious mahâmaṇḍalêśvara, tribhuvanamalla, capturer of Talekâḍ, bhujabala Vîraganga Hôsaṇa śrî Narasimghadêva's *sukhumâraya* (good son or favourite) :— while prosperity befell — Śrîyâdêvi and Irungolâdêva, — After bowing to Maṇḍanadêśiga and god, on the full moonday of the bright fortnight of Śrâvaṇa, in the year Vikrama, for conducting every day, the religious services of the afternoon, food offerings, water, flowers, incense, lights, betel leaves, food for Brahmans services day and night

Note.

This record belongs to the reign of the Chôla Chief of Niḍugal named Mallidêva-Chôla and records a grant made for the services in some temple not specified by his son Irungolâdêva. Owing to a number of lacunæ in several lines in the middle of the inscription and at the bottom of the inscription caused by the letters being worn out and lost it is not possible to make out the full contents of the record.

The Chief Mallidêva is stated to be a subordinate of some Châlukya king whose titles only are given and are those of the later Chalukya kings of Kalyâṇi. Lines 16 to 19 of the record refer to the Hoysala king Narasimghadêva and seem to state that Irungolâdêva's wife was Śrîyâdêvi and that either Irungola or more probably Śrîyâdêvi was brought up under the protection of or was a daughter of Narasimghadêva. The word used to show the relation between Narasimghadêva and Śrîyâdêvi is *sukhumâraya* which means good son but is probably a mistake for *sukumâriya* meaning good daughter.

We learn that Irungola and Śrîyâdêvi performed obeisance to Maṇḍanadêśiga and the god (*dêvar*). Maṇḍanadêśiga was apparently the priest in charge of the temple of the god. The name of this deity is not given although the record registers a grant for the services of the god made by Irungola and Śrîyâdêvi.

It is possible however to infer from the text that the grant was made by a subordinate of Irungola.

The date of the grant is given as Vikrama sam. Śrâvaṇa śu. 15. It is not dated in any era like the Śaka era. There are several records of the Niḍugal chief Mallidêva between 1150 and 1175 A.D. The characters of the present inscription belong to the 12th century A.D. The nearest Vikrama for the period of Mallidêva is equivalent to 1160 A.D. The next cyclic year Vikrama would go to 1220 A.D., when the Châlukya power had disappeared. If the date 1160 A.D. be accepted, the

Hoysala king Narasimha referred to in the present record could be identified with Narasimha I. Śrāvaṇa śu. 15 of this year Vikrama corresponds to 20th July 1160 A.D. which may be taken as the date of the record.

48

Pratāpa Bukkarājapura grant of the reign of the Vijayanagar king Harihara II, dated Ś 1307 in the possession of Krishnasastry at Vadanakal in Hosakōṭe Hobli. (Plate XXVI) 5 plates: Boar Seal: Nandināgari characters: Size 11"×7."

ಪಾವಗಡ ತಾಲ್ಲೂಕು ಹೊಸಕೋಟೆ ಹೋಬಳಿ ವದನಕಲ್ಲು ಕೃಷ್ಣಶಾಸ್ತ್ರಿಗಳಿಂದ ಹಾಜರ್ಮಾಡಲ್ಪಟ್ಟ ತಾಮ್ರಶಾಸನ.

5 ಹಲಗೆಗಳು (ಉಂಗುರನಹ) ; ವರಾಹಮುದ್ರೆ ; ನಾಗರಾಕ್ಷರ ; ಸಂಸ್ಕೃತ ಭಾಷೆ.

ನಿರ್ವಿಘ್ನಮಸ್ತು.

I A—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತೈಲೋ
2. ಕೃ ನಗರಾರಂಭ ಮೂಲ ಸ್ತಂಭಾಯ ಶಂಭವೇ | ಕಲ್ಯಾ
3. ಣ ಮಾಕಲಯತಾಂ ಕಲಭಾನನೋವಂ ಕ್ರೀಡಾಸುಯಃ ಕರಟಚ
4. ಮೃಪಿತುಃ ಪಿಥಾಯ | ಪೂರ್ಣಾದ್ವಿಪೇಂದ್ರನಟನೈರಭಯ ಪ್ರದಾನೋ
5. ಮೋದಂ ಶಿವಸ್ತ್ಯ ವಿತನೋತಿ ಮಹಾನಟಸ್ಯ | ಜ್ಞಾನ
6. ಪ್ರದೀಪ ನಿರ್ಣೀತ ನಿತ್ಯ ತತ್ವಾರ್ಥ ರೂಪಿಣೀ | ಜಗಂತ್ಯ
7. ವಂತೀ ಮೈಖರ್ಯಾ ಸರಸ್ವಸ್ತ್ಯಸ್ತುವಃ ಶ್ರಿಯೇ | ಉದ್ಯುತ್ಯ
8. ಜಲಧೀಃ ಭೂಮಿಂ ಗಂಧಮನ್ಯಾಃ ಪರಾಮೃತನ್ | ಘೋಣಾ
9. ಯಾಂ ಸಾಧು ಸಂಧರ್ತಾ ಪಾತು ಕ್ರೋಡಾಕೃತಿಃ ಹರೀಃ | ಗು
10. ಣೈರರಿಷ್ಟಾನಿ ಶಮಂ ನ್ನಯಂತೀ ಶ್ಲಾಘ್ಯಾನಿಭಾಗ್ಯಾ
11. ನಿ ಪುನರ್ವದಾನಾ | ಮಹೀಸುರೇಭ್ಯೋ ಮಹನೀಯಕೀ
12. ತ್ವಿಃ ಸರ್ವಂಸಹಾ ಸಸ್ಯಭಲಾನಿ ಸೂತಾಂ | ನಿದಾನಮೇ
13. ಕೋ ನಯನೋತ್ಸವಾನಾ ಮಾನಂದ ಕಾರೀ ಜಗತಾಂ ತ್ರಯಾ
14. ಣಾಂ | ಸುಧೈಕಸತ್ರಂ ಸಹಜಂ ಶ್ರಿಯೋಯಃ ಶಮೋಷಧೀ
15. ನಾಮಧಿಪಸ್ತನೋತೂ | ಅಸ್ತಿತ್ವಸ್ತ್ಯ ಯನಂ ಭೂಮೇರ್ವಂಶಃ
16. ಪ್ರಾಂತುರಕುಂಠಿತಃ | ಯದೂನಾಂ ಕೃಷ್ಣಬಂಧೂನಾಂ ತಲ್ಲೀಲಾನಿ
17. ತ್ಯ ಸಾಕ್ಷಿಣಾಂ | ತತ್ರ ಸಂಗಮಭೂಪಾಲಃ ಕ್ಷೀರಾದ್ಧೀಃ
18. ಶ್ಚಂದ್ರಮಾ ಇವ | ಅವಿರಾಸೀತ್ಕಲಾನಾಥಃ ಕಾಮಾ
19. ಯೀಚಂದ್ರಿಕಾಪ್ರಿಯಃ | ತಾದಂಪತೀ ಸಮಾರಾಧ್ಯ ಪಂಪಾಯಾಃ
20. ಪ್ರಾಣವಲ್ಲಭಂ | ತತ್ಪಂಚವದನಪ್ರಖ್ಯಾನ್ ಪುತ್ರಾನ್ ಪ್ರಾ
21. ಪೌಮಹಾಜನಃ | ಆದ್ಯೋ ಹರಿಹರೋವೀರೋ

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22. ದ್ವಿತೀಯಃ ಕಂಪಭೂಪತಿಃ | ತೃತೀಯೋ ಬುಕ್ಕಭೂಪಾಲಃ ಶ್ವತುತ್ಥೋ ಮಾರವಾ
23. ಹೃಯಃ | ತೇಷುಪುತ್ರೇಷುದೀವ್ಯತ್ಸು ಬುಕ್ಕಭೂಪಃ ಸತಾಂಗತಿಃ |

24. ಸ್ವಗೋತ್ರ ಪಾಲಕೋ ಜಾತೋ ಮನು ಮಾಂಧಾತ್ಯನಂನಿ
25. ಭಃ | ಯತ್ಪತಾಪಾಗ್ನಿಜ ಜ್ವಾಲಾ ಜಜ್ವಾಲಾರಾತಿಕಾನನೇ | ಯ
26. ತ್ಯೀರ್ತಿಃಕಕುಧಾಂ ಚಕ್ರೇ ಭಾಂಚಕ್ರೇ ನಿತ್ಯಮ್ಪಂದವೀಂ | ಆದ್ಯೋಮಾ
27. ತಂಗನೇವೀ ಬಹುವಿಪದಪರಃ ಶ್ವಕ್ರವತ್ತ್ವಕ್ಷದೇವೀನಾಮ್ಪ್ರಕಃ
28. ಪ್ರಾಪ್ತಗರ್ಹಃ ಸುರಪತಿಗಣಕಾಸಕ್ತಚಿತ್ತಃ ಪರೋಭೂತ್ |
29. ಸಕ್ಷೇಳಃ ಕಶ್ಚಿದನ್ಯೋ ಮುನಿಪಶುಮಹರತ್ಪ್ರಲಂ ಶಾಂತ
30. ದೋಷಃ ಸತ್ಯಂ ಬುಕ್ಕಕ್ಷಮೇಶಃ ಸ್ಫುರುದುರು ವಿಭವೈರುತ್ತಮಃ ಸಾ
31. ವರ್ಧಾಮಃ | ಕೃಷ್ಣಶ್ಚ ಬುಕ್ಕಭೂಪಶ್ಚ ಬಹು ಸ್ತ್ರೀಜನವಲ್ಲಭಾ |
32. ಆದ್ಯಃ ಕುವಲಯದ್ವೇಷೀ ದ್ವಿತೀಯಃಸ್ತಸ್ಯ ಪಾಲಕಃ | ಕಾಂ
33. ತಾನು ವಿದ್ಯಮಾನಾನು ತಸ್ಯ ಪ್ರೇಮನಮನ್ವಿತಾ | ಗೌರಿ ಗೌ
34. ರೀವ ಸಂಜಾತಾ ಪ್ರೇಯಸೀ ಭೂಭೃತಃ ಸುತಾ | ತಸ್ಯಬುಕ್ಕಮಹೀ
35. ಪೇನ ಕಾರ್ತಿಕೇಯಸಮೋಗುಣೈಃ | ಉದಪಾದಿ ತ್ರಯೀಧರ್ಮತ್ರಾ
36. ತಾ ಹರಿಹರೋ ನೃಪಃ | ನಕೇವಲಂ ಹರಿನ್ಮಾತುಂ ಹರೋವಾಕ
37. ಲಿಕಲ್ಮಷಾತ್ | ಯತಃ ಸಂತೋ ಭುವಂ ಪ್ರಾಪೌದೇವಾ ಹರಿಹರಂ
38. ವಿದುಃ | ತನ್ಯಾಭವಧ್ಧರ್ಮಪತ್ನೀ ಮೇಲಾಯೀ ವನಿತೋತ್ತಮಾ
39. ಭೂಭೃತ್ಸುತಾ ಭವಾನೀವ ಪುತ್ರೀಪುರವಿದ್ವಿಷಃ | ಯಸ್ತನ್ಯಾ
40. ಮುದಪಾದಿ ಹರ್ಯಪಮಹೀಪಾಲೇನ ಬುಕ್ಕಕ್ಷಮಾಧೀಶಃ ಕಲ್ಪ
41. ಮಹೀರುಹಃ ಸುಮನಸಾಂ ವಜ್ರೋರಿಪುಕ್ಷಾಭೃತಾಂ | ತನ್ಯಾದಾ
42. ವಿರಭೂದುದಾರಚರಿತಃ ಶ್ರೀ ಭೂಪತಿಯುತ್ಪನೂಃ ಸ್ತಿಪ್ಪಾಯೀ
43. ಕಿಲ ವೀರಸೂಗಿರಮಗಾತ್ ಸಾಕಂ ಪಿ ಕೌಸಲ್ಯಯಾ || ತ
44. ತ್ವಿತುರ್ಬುಕ್ಕಭೂಪಸ್ಯ ಭೃತ್ಯೈ ಕಾಮಣ ಬೋಮ್ನಣಾ | ಸ್ಯ
45. ಸೌಂದರ್ಯೋಂ ನಾಯಕಾಚಾರ್ಯೌ ಶರಣಾಗತ ಪಾಲಕಾ | ಜಾತಾ ಲಕ
46. ಮನಾಯಿಕ್ಯಾ ಮಬ್ಬೆನಾಯಕ ಪುಂಗವಾತ್ || ತನ್ಯಾ ಮಾ

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47. ತ್ಯೋ ಬೋಮಣಸ್ತುಧೀರಃ ಸಿಂಹಪರಾಕ್ರಮಃ | ಸ್ವಕುಲೋತ್ತರಣೇ ಬುದ್ಧಿ
48. ಮಕರೋಧ್ಧರ್ಮತತ್ಪರಃ || ಕೋಟಿಕರ್ಪರಾಯದುರ್ಗಮಥ್ಯೇ ಪ್ರ
49. ವಹತಿಸ್ಮಯಾ || ಬಂಜೆ ಹಳೇತಿ ನದಿಕಾ ನಿಲುಗಲ್ಲನಮೀ
50. ಪಗಾ | ಮೊಸಳೆಕುಲ್ಕಯಾಯುಕ್ತಾ ಭೂಮಿಃ ಸಸ್ಯೋದ್ಭವ
51. ಕ್ಷಮಾ | ತನ್ಯಾಂ ತಟಾಕನಿರ್ಮಾಣಮಾದಿ ಕ್ಷದ್ವಾಹ್ಮಣೋತ್ತಮಾನ್ |
52. ತೇ ಸ್ಯಕೀಯಧನೇನೈವ ಸೇತುಂ ವ್ಯರಚಯನ್ ಬುಧಾಃ | ದೃಷ್ಟ್ವಾತಟಾಕಂ
53. ಕ್ಷೇತ್ರಂಚ ಬೋಮ್ನಣಸ್ವಾಮಿ ತತ್ಪರಃ | ಪ್ರತಾಪಬುಕ್ಕರಾಜಾಭ್ಯಂ ನಿ
54. ಮಾರ್ಯಾದಾದುದಾರಧೀಃ | ಶಾಕಾಬ್ದೇದ್ರಿಖವಹ್ನಿಚಂದ್ರಕಲಿತೇ ವರ್ಷೇ
55. ತಥಾಕ್ರೋ ಧನೇಮಾಸೇ ಶ್ರಾವಣಕೇಗ್ರಹಾರಮುದಧೇಃ ಪೂರ್ವೇಧಚಂದ್ರ
56. ಗ್ರಹೇ | ಅಬ್ಬೇನಾಯಕನಂದನೋ ಗುಣ ನಿಧಿಯಃ ಕಾಮಣಸ್ಯಾ
57. ನುಜೋ ಬೋಮ್ನಣಃ ಸ್ತ್ರೀಣವತ್ಪ್ರಪಾತ್ರಗಣನಾ ವಿಪ್ರೋತ್ತಮೇಭ್ಯೋ
58. ದಿತ | ಪಚ್ಚರ್ಮ ನಿರತಾಸ್ತೇತುದ್ರಾಹ್ಮಣಾಃ ಶ್ಯಾನೋ

59. ತ್ಸುಕಾಃ | ಸತ್ತ್ವಾಶಿಷೋಭಾವಿನಂತು ಸಾರ್ವಭೌಮಂ ವಿ
60. ಚಿಂತ್ಯತಂ | ಅಶೀರ್ಭರಭನಂದ್ಯಾಥ ಸ್ವವೃತ್ತಾಂತಂ ನೃವೇ
61. ದಯನ್ | ತೈರ್ನಿವೇದಿತ ಕಾರ್ಯಸ್ತು ಭೂಪತಿಃ ಸಚಿವೈಃ
62. ಸಹ | ನಿರ್ಣಯ ನೀಮಾಮಾತ್ಮೀಯಾಂ ವಿರೂಪಾಕ್ಷಸ್ಯ
63. ಸಂನಿಧಾ | ಪ್ರಭವೇ ವತ್ಸರೇ ಜ್ಯೇಷ್ಠಮಾಸೇ ಸೂರ್ಯಗ್ರಹೇನ
64. ತಿ | ಆಚಂದ್ರತಾರಕಂ ಕರ್ತುಂ ಪಿತುರ್ನಾಮ್ನಾಂಕಿತಂ ಪುರಂ | ಪ್ರಾದಾತ್ತೇ
65. ಭ್ಯೋ ಭೂಸುರೇಭ್ಯಃ ಸ್ವಮುದ್ರಾಂಕಿತ ಶಾಸನಂ | ದಾನಶ್ರೀ
66. ಲತಿಕಾಪುರಾ ಮರತರಾ ರೂಢಾ ಭುವಂ ಸಂಶ್ರಿತಾ ಸಲಿಂಬಾ
67. ಧಶಿದಾ ಪ್ರತಾನ ವಿತತಾ ಜೀಮೂತವಾಹೇಪುನಃ | ಕರ್ಣೀ
68. ಕೋರಕಿತಾ ತತಃ ಕುಸುಮಿತಾ ಭೋಜೇ ಸಮಸ್ಮೋನ್ನತೇ
69. ಸೂತೇ ಸಂಪ್ರತಿ ಭೂಪತೋ ಸ್ಥಿರಪದಾ ತತ್ತನ್ನರಾನ್ಯಜಿ
70. ತಾ | ಅಥತನ್ಮಿನ್ನಗ್ರಹಾರೇ ವೃತ್ತಿಭಾಜಾ [೦] ದ್ವಿಜನ್ಮನಾಂ |
71. ಗೋತ್ರನಾಮಾನಿ ಶಾಖಾಶ್ಚ ಲಬ್ಧಂತೇದೇಶಭಾಷಯಾ |
72. ಆಶ್ರೇಯ ಅದಿತ್ಯಾತ್ಮಜೋ ನಾಗಪಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುಃ |
73. ರೋಹಿತಃ ಪಿನ್ನಯಾತ್ಮಜಃ ಪೆದ್ದೇರೇಕಾವೃತ್ತಿಃ | ಯಜುಃ |

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74. ಶ್ರೀವತ್ಸೋಲಬ್ಧಣಾತ್ಮಜಃ ಸೋಮನಾಥಸ್ಯೈಕಾವೃತ್ತಿಃ
75. ಯಜುಃ | ಚಿಟ್ಟಯಾತ್ಮಜೋನರನಿಂಹಸ್ಯದ್ವೇವೃತ್ತೀಯಜುಃ |
76. ಶಾಂಡಿಲ್ಯಃ | ಗಂಗಾಧರಾತ್ಮಜೋ ಬಸವಣ್ಣಸ್ಯೈ
77. ಕಾವೃತ್ತಿಃ | ಆಶ್ರೇಯಃ | ಶಾಲಾವತೋ ಮಲ್ಲಯ ಸೂನುಃ ವಿರೂ
78. ಪಾಕ್ಷಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುಃ | ಲೋಹಿತೋಲಬ್ಧಯ ಸೂನುಸ್ತಿಪ್ಪ
79. ಯಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುಃ | ಶ್ರೀವತ್ಸೋಸೂರಿಪೆದ್ದಿಸೂನು
80. ನಾಗಯಸ್ಯದ್ವೇವೃತ್ತೀ | ಯಜುಃ | ಆಶ್ರೇಯೋ ಮಾಧವಸೂನು
- 80a. ನಾಗ ಯಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುಃ | ಶ್ರೀವತ್ಸಃ ಕೂಚನಾ
81. ಯಸೂನುಃ ಸಂಗುಭಟ್ಟಸ್ಯದ್ವೇವೃತ್ತೀಯಜುಃ ಲೋಹಿ
82. ತಃ ಪೆದ್ದಿಸೂನುಃ ಪಿನ್ನಯಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುಃ | ಶಾಲಾವತೋಮ
83. ಲ್ಲಯಸೂನುಃ ಕೂಚನಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುಃ | ವನಿಷ್ಠಃ ಸ್ವಾ
84. ವಣ್ಣಸೂನುಃ ಅನಂತಪಸ್ಯೈಕಾವೃತ್ತಿಃ | ರುಕ್ | ಗಾರ್ಗ್ಯಃ ಶಿಂ
85. ಗಯಸೂನುಃ ಲ್ಲಂಗಪಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುಃ | ಕೌಂಡಿನೋ
86. ಗೋಕರ್ಣಸೂನುಃ ಪೋಚಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಸ್ತಸ್ಯ ಅರ್ಧಂ ಯಜುಃ ವನಿ
87. ಪೃಶ್ಠಮಯಸೂನುಃ ಮುದ್ದಪಸ್ಯೈಕಾವೃತ್ತಿಃ | ರುಕ್ | ಭಾರದ್ವಾಜೋ
- 87a. ಯೆಲ್ಲಯಪೆದ್ದಿ ಸೂನುಃ ಮಲ್ಲಯಸ್ಯ ದ್ವೇವೃತ್ತೀ || ಯಜುಃ || ಭರದ್ವಾಜೋ
88. ಯೆಲ್ಲಯಪೆದ್ದಿ ಸೂನುಃ ಅಪ್ಪಯಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುಃ | ಶ್ರೀವ
89. ತೋನರಹರಿಸೂನುಃ ಪೆದ್ದಿಃ ದ್ವೇವೃತ್ತೀ | ಯಜುಃ | ಗಾಗ್ಯೋದೇ
90. ಚಯಸೂನುಃ ನರಹರೇರರ್ಧಂ | ಯಜುಃ | ಭಾರದ್ವಾಜೋಯೆಲ್ಲಯಸೂ
91. ನುಃ ಮಲ್ಲಯಸ್ಯ ದ್ವೇವೃತ್ತೀ | ಯಜುಃ | ಶ್ರೀವತ್ಸೋ ನರಹರಿ

92. ಸೂನುರಪ್ಪಯಸ್ಯದ್ವೇವೃತ್ತೀಯಜುಃ | ಗೌತಮೋಗೋಪಾಲ
93. ಸೂನುರ್ವಿರುಪಾಸಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ | ಕಾಶ್ಯಪೋಕೇಶವ
94. ಸುತೋವಿರುಪಾಪಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್ | ಧನಂಜಯೋಲಕ್ಷ್ಮಣ
95. ಸುತಃ ಶಿಂಗಯಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್ | ಕಾಶಿಕಃ ಪಿನ್ನಯಸುತೋ
96. ಭೈರವಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ | ಭಾರದ್ವಾಜೋಮಲ್ಲಯಸುತಃ ಕೇ
97. ಸವಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ | ಕುತ್ಸೋ ಮಲ್ಲಯಸುತಃ

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98. ಅಪ್ಪಯಃ ಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುಃ | ಕಾಂಡಿನೋಗೋಕರ್ಣಸೂನುಃ
99. ಮಾರ್ಚಯಸ್ಯೈಕಾ ವೃತ್ತಿಃ ಯಜುಃ | ವಿಶ್ವಾಮಿತ್ರೋಭೂತ
100. ರಸಸುತೋ ಮಲ್ಲಯಸ್ಯೈಕಾವೃತ್ತಿಃ ರುಕ್ | ಭರದ್ವಾ
101. ಜೋಯಲ್ಲಯಸುತಃ ಚೆನ್ನಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯಜುಃ | ಹರಿ
102. ತ ಗೋತ್ರೋಪದ್ವಯಪುತ್ರೋಲಬ್ಧಯಸ್ಯ ದ್ವೇವೃತ್ತೀ ಯಜುಃ |
103. ಲೋಹಿತಃ ಪದ್ವಯಪುತ್ರೋ ಕೂಚನಸ್ಯ ದ್ವೇವೃತ್ತೀ ಯಜುಃ |
104. ಗೌತಮೋ ಗೋಪಾಲ ಸೂನುಃ ಗೋಪಯಸ್ಯಾರ್ಥವೃತ್ತಿಃ | ಯಜುಃ |
105. ಶ್ರೀವತ್ಸೋ ಪದ್ವಿಜೋಸ್ಯಸೂನುಃ ಪದ್ವೇರೇಕಾವೃತ್ತಿಃ | ಯಜುಃ
106. ಕಪಿಗೋತ್ರೋನರಹರಿ ಸೂನುಃ ಪದ್ವೇರೇಕಾವೃತ್ತಿಃ ಯಜುಃ
107. ಗೌತಮೋ ಪದ್ವಿ ಸೂನುಃ ಮಾರ್ಧವಸ್ಯೈಕಾವೃತ್ತಿಃ ಯ
108. ಜುಃ | ಶ್ರೀವತ್ಸೋ ಸೋಮರಸಸುತೋ ಅದಿತ್ಯಸ್ಯೈಕಾ
109. ವೃತ್ತಿಃ | ರುಕ್ | ಮೋನಭಾರ್ಗವಗುಂಮಯಸುತೋ ರಾಮಸ್ಯೈಕಾ
110. ವೃತ್ತಿಃ ರುಕ್ | ಶ್ರೀವತ್ಸೋ ಲಿಂಗಯಸೂನು ನಾಗಯಸ್ಯೈಕಾ
111. ವೃತ್ತಿಃ ರುಕ್ | ಕೌಶಿಕೋತಿಪ್ಪಯಸೂನುಃ ಚೇನಯಸ್ಯ ಹಾ
112. ಗವೃತ್ತಿಃ | ರುಕ್ | ಕಾಂಡಿನೋಗೋಕರ್ಣಸುತೋ ಬನ
113. ವಣ್ಣಸ್ಯಾರ್ಥವೃತ್ತಿಃ ಯಜುಃ | ಶ್ರೀವತ್ಸೋ ತಿಪ್ಪಯಸೂ
114. ನುಃ ನಾಗಪಸ್ಯೈಕಾವೃತ್ತಿಃ ತಸ್ಯಚಹಾಗಂಚ | ಯಜುಃ
115. ಭರದ್ವಾಜೋರಮ್ನಯ ಸೂನುರ್ನಾರಣ ದೇವಸ್ಯೈಕಾವೃತ್ತಿಃ ರು
116. ಕ | ಹರಿತೋ ಕೂಚಯಸೂನುರಲ್ಲಾಡಸ್ಯೈಕಾ ವೃತ್ತಿಃ ಯ
117. ಜುಃ | ಕಾಶ್ಯಪಾ ವಿಠಯಸೂನುರ್ಬುಸುವಸ್ಯ ವೃತ್ತಶ್ಚತುರ್ಥಾಂ
118. ಶಃ | ಕಾಶ್ಯಪೋ ಬಾಚಯಸೂನುರ್ದೇವಯಸ್ಯಾರ್ಥಾಂ | ರುಕ್ |
119. ಭರದ್ವಾಜೋ ಬೊಮಯಸೂನು ಮಾಕಯಸ್ಯಾರ್ಥಾಂ | ಶುಕ್ಲ
120. ಯಜುಃ | ಭರದ್ವಾಜೋ ಸೋಮಯಸೂನುರೌಭಲನಾರ್ಥಸ್ಯಾರ್ಥಾಂ
121. ಯಜುಃ | ಕೌಶಿಕಃ ಸರ್ವಜ್ಞಪುತ್ರೋ ಪದ್ವಯಸ್ಯೈಕಾವೃತ್ತಿಃ ಯ
122. ಜುಃ | ಶಾಂಡಿಲ್ಯ ಅಪ್ಪಯಸೂನು ಮಾರ್ಧವಸ್ಯಾರ್ಥಾಂ ಯ
- 122a. ಜುಃ

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123. ಕೌಶಿಕಗೋತ್ರೋದೇಚಯ ಸುತಃ ಶಿಂಗಯಸ್ಯೈಕಾವೃತ್ತಿಃ |
124. ಯಜುಃ | ಭರದ್ವಾಜ ಗೋತ್ರೋಅಪ್ಪಂಣ್ಣ ಸೂನುಃವರದಪ

125. ಸೈಕಾ ವೃತ್ತಿಃ ರುಕ್ | ಭಾರದ್ವಾಜೋ ಚೂಡಾಮಣೀರಧಂ |
 126. ರುಕ್ | ಗೌತಮೋಮಲ್ಲಯಸೂನುಃ ಕೇಶವಸ್ಯಾರ್ಧಂ ಯಜುಃ | ಆ
 127. ತ್ರೇಯಃ ಕೇಶವಸುತೋಅಪ್ಪಯಸ್ಯಾರ್ಧಂ ಯಜುಃ | ಅಗಸ್ತ್ಯೋ
 128. ಕೇಶವಸುತಃ ಸ್ತೀಕಯಸೈಕಾವೃತ್ತಿಃ | ರುಕ್ | ಜೋಸ್ಯ ರಂ
 129. ಮಣಿಸುತೋ ಮಲ್ಲಯಸ್ತೈಕಾವೃತ್ತಿಃ | ನಾಮಕಃಅತ್ರ | ವ
 130. ಸಿಷ್ಯಏಚಯಸುತಃ ಚೌಡಪ್ಪಸೈಕಾವೃತ್ತಿಃ | ರುಕ್ | ಭ
 131. ರದ್ವಾಜಗೋತ್ರೋ ಮಾಧವದೇವಸುತಃ ಸೋಮಯಸ್ಯ
 132. ಧಂ | ರುಕ್ | ಪರಾಶರೋ ಶಿಂಗಯಸೂನುಃ ಭಾರ್ಗವೋಃ
 133. ಮುಪ್ಪಾಗವೃತ್ತಿಃ | ಯಜುಃ | ಹರಿತಃಕೂಚನ ಸು
 134. ತಃ ಪೆದ್ದಯಸೈಕಾವೃತ್ತಿಃ | ಯಜುಃ | ತಸ್ಯಾ
 135. ನುಜೋ ನರಹರೇ ರೇಕಾವೃತ್ತಿಃ | ಯಜುಃ | ಕಾ
 136. ಶ್ಯಪಲಿಲ್ಲಾಡಸೂನುಃ ವಿರೂಪಸ್ಯ ಮುಪ್ಪಾಗ ವೃತ್ತಿ
 137. ಯಜುಃ | ಶಾಂಡಿಲ್ಯಃ ತಿಪ್ಪಯಸೂನುಃ ಪೆದ್ದೇರೇಕಾವೃತ್ತಿಃ
 138. ಯಜುಃ | ಗಾಗ್ಯಃ ಮಂಚನಸೂನುಃ ಶಿಗಯಸೈಕಾ
 139. ವೃತ್ತಿಃ | ಯಜುಃ | ಕಾಶ್ಯಪಃ ಮಂಚನಸೂನುಃ ಬೆಭಲಸೈಕಾ
 140. ಕಾ ವೃತ್ತಿಃ | ಯಜುಃ | ಶಾಂಡಿಲ್ಯಃ ಗಂಗಂಣಸೂನುಃ ಸ್ವಾ
 141. ಮಯಸೈಕಾವೃತ್ತಿಃ | ರುಕ್ | ಭರದ್ವಾಜಃ ಪಿನ್ನಯ
 142. ಪುತ್ರೋದೇಚಯ ಸೈಕಾವೃತ್ತಿಃ | ಯಜುಃ | ಅತ್ರೇಯಲ
 143. ಕ್ಷಣಪುತ್ರಃ ಕಂಪಣಸೈಕಾವೃತ್ತಿಃ | ರುಕ್ | ತಿಪ್ಪ
 144. ಯ ಸೂನುರ್ಲಬಯಸ್ಯಾರ್ಧಂ | ರುಕ್ | ಗೌತಮೋ ಗೋ
 145. ವಯಸೂನುಃ ಗಂಗಯಸೈಕಾವೃತ್ತಿಃ | ಯಜುಃ |

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146. ಹರಿತಃ ಸ್ತಲ್ಪಯಸೂನುಃ | ವಿರೂಪಾಕ್ಷಸ್ಯಾರ್ಧಂ | ಯಜುಃ
 147. ಕಾಶ್ಯಪಃ ನಾಯಪ್ಪಸೂನು ಮಾಧವಸೈಕಾ
 148. ವೃತ್ತಿಃ | ತಸ್ಯಾಪ್ಯಾರ್ಧಂ | ವಾರುಕ್ | ವಸಿಷ್ಠೋಗಂಗಾ
 149. ಧರ ಸೂನು ನಾಗಪಸೈಕಾವೃತ್ತಿಃ | ಕಾಶ್ಯಪೋ
 150. ಬಂಕರಸ ಸೂನುಃ ವಿರೂಪಸೈಕಾವೃತ್ತಿಃ | ರುಕ್ | ಭ
 151. ರ ದ್ವಾಜೋ ಚೆನ್ನಯಸೂನುಃ ಶಿಂಗಯಸೈಕಾವೃತ್ತಿಃ | ಯಜುಃ |
 152. ಕಾಶಿಕಃ ಸರ್ವಜ್ಞಸೂನುಃ ಹೊನ್ನಪಸೈಕಾವೃತ್ತಿಃ | ಯಜುಃ
 153. ಭರದ್ವಾಜೋ ನಾಗಯಸೂನು ಚೌಡಯಸ್ಯ ಮುಪ್ಪಾಗವೃತ್ತಿಃ
 154. ಯಜುಃ | ಪರಾಶರ ಜನ್ನಯಸೂನುಃ ಪೆದ್ದೇರೇಕಾವೃತ್ತಿಃ | ಯಜುಃ |
 155. ಭರದ್ವಾಜೋಲಬ್ಧಯಸೂನುಃ ಶಿಂಗಯಸೈಕಾವೃತ್ತಿಃ | ಯಜುಃ |
 156. ಕಾಶ್ಯಪೋ ಭೋಗನಾಧಸೈಕಾವೃತ್ತಿಃ | ರುಕ್ | ಶ್ರೀವತ್ಸೋ ಅ
 157. ಪ್ಪಯಸೂನು ಶ್ರೀಧರಸೈಕಾವೃತ್ತಿಃ | ಯಜುಃ | ಭರದ್ವಾಜೋರಾನ
 158. ಪಸೂನು ನಾಗಪಸೈಕಾವೃತ್ತಿಃ | ರುಕ್ | ಗೋಟೂರ ಮಲ್ಲರಸ
 159. ಸುತ ಆದಿತ್ಯಸೈಕಾವೃತ್ತಿಃ | ರುಕ್ | ಶಾಂಡಿಲ್ಯ ಅಪ್ಪಣ್ಣ

16. प्रांशुरकुण्ठितः । यदूनां कृष्णबन्धूनां तल्लीलानि
17. त्यसाक्षिणां । तत्र संगमभूपालः क्षीराब्धेः
18. श्रन्द्रमाइव । आविरासीत्कलानाथः कामा
19. यीचन्द्रिकाप्रियः । तौ दंपती समाराध्य पंपायाः
20. प्राणवल्लभं । तत्पंचवदनप्रख्यान् पुत्रान् प्रा
21. तौ महौजसः । आद्यो हरिहरो वीरो

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22. द्वितीयः कंपभूपतिः । तृतीयो बुक्कभूपालः श्रुतुर्थो मारपा
23. ह्वयः । तेषु पुत्रेषु दीव्यत्सु बुक्कभूपः सतां गतिः ।
24. स्वगोत्रपालको जातो मनुमांथात् संनि
25. भः । यत्प्रतापाग्निज ज्वाला जज्वालारातिकानने । य
26. त्कीर्त्तिः ककुभां चक्रे भांचक्रेनित्यमैदवीं । आद्यो मा
27. तंगसेवी बहुविपदपरः चक्रवर्त्यक्षदेवी नाम्नैकः
28. प्राप्तगर्हः सुरपतिगणिकासक्तचित्तः परोभूत् ।
29. संक्ष्वेळः कश्चिदन्यो मुनिपशुमहरत्तैरलं शांत
30. दोषः सत्वं बुक्कक्षमेशः स्फुरदुरुविभवैरुत्तमः सा
31. र्वभौमः । कृष्णश्च बुक्कभूपश्च बहुस्त्रीजनवल्लभौ ।
32. आद्यः कुचलयद्वेषी द्वितीयस्तस्य पालकः । कां
33. तासु विद्यमानासु तस्य प्रेमसमन्वता । गौरी गौ
34. रीव संजाता प्रेयसी भूभृतः सुता । तस्य बुक्कमही
35. पेन कार्त्तिकेयसमो गुणैः । उदपादि त्रयीधर्मत्रा
36. ता हरिहरो नृपः । न केवलं हरिस्त्रातुं हरो वा क
37. लिकल्मषात् । यतः संतो भुवं प्राप्तौदेवौ हरिहरं
38. विदुः । तस्याभवद्धर्मपत्नी मेलायी वनितोत्तमा
39. भूभृतसुता भवानीव पुत्रिणी पुरविद्विषः । यस्तस्या
40. मुदपादि हर्यपमहीपालेन बुक्कक्षमाधीशः कल्प
41. महीरुहः सुमनसां वज्रो रिपुक्षमाभृतां । तस्मादा
42. विरभूदुदारचरितः श्रीभूपतिर्यत्प्रसूः स्तिष्यायी
43. किल वीरसूगीरमगात् साकं हि कौसल्यया । त
44. त्पितुर्बुक्कभूपस्य भृत्यौ कामणबोमणौ । स्य
45. स्तौ यौ नायकाचार्यौ शरणागत पालकौ । जातौ लक
46. मनायिक्यामब्धेनायकपुंगवात् । तस्या मा ?

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47. त्यो? बोमणस्तु धीरः सिंहपराक्रमः । स्वकुलोत्तारणे बुद्धि
48. मकरोद्धर्मतत्परः । कोटेकेरेरायदुर्गमध्ये प्र
49. वहति स्मया ॥ बंजेहलेति नदिका निलुगल्लसमी
50. पगा । मोसलेकुल्यया युक्ता भूमिः सस्योद्धव
51. क्षमा । तस्यां तटाकनिर्माणमादिक्षद्वाह्यणोत्तमान् ।
52. ते स्वकीयधनेनैव सेतुं व्यरचयन् बुधाः । दृष्ट्वा तटाकं
53. क्षेत्रं च बोमणस्वामितत्परः । प्रतापबुक्कराजाख्यं नि

54. मर्यादादुदारधीः । शाकाब्देद्रिखवह्निचंद्रकलिते वर्षे
55. तथा क्रोधने मासे श्रावणिके ग्रहारमुदधेः पूर्वथ चंद्र
56. ग्रहे । अब्देनायकनंदनोगुणनिधिर्यः कामणस्या
57. नुजो बोध्रणः स्त्रिणवत्युपात्तगणनाविप्रोत्तमेभ्यो
58. दित । षट्कर्मनिरतास्ते तु ब्राह्मणाः शशासनो
59. त्सुकाः । सत्याशिषो भाविनं तु सार्वभौमं वि
60. चिंत्य तं । आशीर्भिरभिनंद्याथ स्ववृत्तांतं न्यवे
61. दयन् । तैर्निवेदितकार्यस्तु भूपतिः सचिवैः
62. सह । निर्णय सीमामात्मीयां विरूपाक्षस्य
63. संनिधौ । प्रभवे वत्सरे ज्येष्ठमासे सूर्यग्रहेस
64. ति । आचंद्रतारकं कर्तुं पितुर्नाम्नांकितं पुरं । प्रादात्ते
65. भ्यो भूसुरेभ्यः स्वमुद्रांकितशासनं । दानश्री
66. लतिका पुरामरतरौ रुढा भुवंसंश्रिता सल्लिवा
67. थ शिवौ प्रतानवितताजीमूतवाहे पुनः । कर्णे
68. कोरकिता ततः कुसुमिता भोजे समस्तोन्नते
69. सूते संप्रति भूपतो स्थिरपदा तत्तन्फलान्यर्जि
70. ता । अथ तस्मिन्ग्रहारे वृत्तिभा [जां] द्विजन्मनां ।
71. गोत्रनामानि शाखाश्च लिख्यन्ते देशभाषया ।
72. आत्रेय आदित्यात्मजो नागपस्यैका वृत्तिः । यजुः ।
73. लोहितः पित्रयात्मजः पेद्देरेका वृत्तिः । यजुः ।

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74. श्रीवत्सो लख्खणात्मजः सोमनाथस्यैका वृत्तिः ।
75. यजुः । चिद्वयात्मजो नरसिंहस्य द्वे वृत्ती यजुः ।
76. शांडिल्यः । गंगाधरात्मजो वसवणस्यै
77. का वृत्तिः । आत्रेयः । शालावतो मल्लयसूनुर्विरू
78. पाक्षस्यैका वृत्तिः । यजुः । लोहितोलख्खयसूनुस्तिष्ण
79. यस्यैका वृत्तिः । यजुः । श्रीवत्सो सूरिपेदिसूनु
80. नागयस्य द्वेवृत्ती । यजुः । आत्रेयोमाधवसूनु
- 80a. नागयस्यै का वृत्तिः यजुः । श्रीवत्सः कृ च ना
81. र्यसूनुः संगुभट्टस्य द्वे वृत्ती यजुः लोहि
82. तः पेदिसूनुः पित्रयस्यैका वृत्तिः । यजुः । शालावतो म
83. ल्लयसूनुः कूचनस्यैका वृत्तिः । यजुः । वसिष्ठः स्वा
84. वणसूनुः अनंतपस्यैका वृत्तिः । रुक्म्यगार्ग्यः शि
85. गयसूनुः हिंगपस्यैका वृत्तिः यजुः । कौंडिन्यो
86. गोकर्णसूनुः पोचयस्यैका वृत्तिः स्तस्य अर्धं यजुः वसि
87. ष्ठश्चिमयसूनुः मुद्गपस्यैका वृत्तिः रुक् । भारद्वाजो
- 87a. येल्लयपेदिसूनुः मेल्लयस्य द्वे वृत्ती । यजुः । भरद्वाजो
88. येल्लयपेदिसूनुः अप्पयस्यैका वृत्तिः यजुः । श्रीव
89. त्सो नरहरिसूनुः पेदिः द्वे वृत्ती । यजुः । गार्ग्यो दे
90. चयसूनुः नरहरेरर्धं । यजुः । भारद्वाजो येल्लयसू

91. नुः मल्लयस्य द्वे वृत्ती यजुः । श्रीवत्सो नरहरि
92. सूनुरप्पयस्य द्वे वृत्ती यजुः । गौतमो गोपाल
93. सूनुर्विरूपासस्यैका वृत्तिः यजुः काश्यपो केशव
94. सुतो विरूपाक्षस्यैका वृत्तिः रुक् । धनंजयो लक्ष्मण
95. सुतः शिंगयस्यैका वृत्तिः रुक् । कौशिकः पित्रयसुतो
96. भैरवस्यैका वृत्तिः यजुः । भारद्वाजो मल्लयसुतः के
97. सवयस्यैका वृत्तिः यजुः । कुत्सो मल्लयसुतः

III B—

98. अप्पयः स्यैकावृत्तिः । यजुः । कौडिन्यो गोकर्णं सूनुः
99. माचयस्यैका वृत्तिः यजुः । विश्वामित्रो भूत
100. रससुतो मल्लयस्यैका वृत्तिः रुक् । भरद्वा
101. जो येल्लयसुतः चेन्नयस्यैका वृत्तिः यजुः । हरि
102. तगोत्रो पेद्दयपुत्रो लखयस्यद्वे वृत्ती यजुः ।
103. लोहितः पेद्दयपुत्रो कूचनस्य द्वे वृत्ती यजुः ।
104. गौतमो गोपालसूनुः गौपयस्यार्ध वृत्तिः । यजुः ।
105. श्रीवत्सो पेद्दिजोस्य सूनुः पेद्देरेका वृत्तिः । यजुः
106. कपिगोत्रो नरहरिसूनुः पेद्देरेका वृत्तिः यजुः
107. गौतमो पेद्दिसूनुः माधवस्यैका वृत्तिः य
108. जुः । श्रीवत्सो सोमरससुतो आदित्यस्यैका
109. वृत्तिः । रुक् । मोनभार्ग[व]गुंमयसुतो रामस्यैका
110. वृत्तिः रुक् । श्रीवत्सो लिगयसूनु नागयस्यैका
111. वृत्तिः रुक् । कौशिको तिप्पयसूनुः चैनयस्य हा
112. गवृत्तिः । रुक् । कौडिन्यो गोकर्णं सुतो बस
113. वण्ण स्यार्धवृत्तिः यजुः । श्रीवत्सो तिप्पयसू
114. नुः नागपस्यैका वृत्तिः । तस्य च हागं च । यजुः
115. भरद्वाजो रेन्नयसूनुर्नारणदेवस्यैका वृत्तिः रु
116. क् । हरितो कूचयसूनुरल्लाडस्यैका वृत्तिः । य
117. जुः । काश्यपाविड्यसूनुर्बुसुवस्य वृत्तश्चतुर्था
118. शः । काश्यपो वाचयसूनुर्देवयस्यार्धं । रुक् ।
119. भरद्वाजो बोमयसूनु माकयस्यार्धं । शुक्ल
120. यजुः । भरद्वाजो सोमयसूनु रौमलनाथस्यार्धं
121. यजुः । कौशिकः सर्वज्ञपुत्रो पेद्दयस्यैका वृत्तिः य
122. जुः । शांडिल्य अप्पयसूनुर्माधवस्यार्धं य
- 122a. जुः

IV A—

123. कौशिकगोत्रो देचयसुतः शिंगयस्यैका वृत्तिः ।
124. यजुः । भरद्वाजगोत्रो अप्पणसूनुः वरदप
125. स्यैकावृत्तिः रुक् । भारद्वाजो चूडामणेरधं ।
126. रुक् । गौतमो मल्लयसूनुः केशवस्यार्धं यजुः । आ
127. त्रेयः केशवसुतो अप्पयस्यार्धं यजुः । अगस्त्यो

128. केशवसुतः स्तीकयस्यैका वृत्तिः । रुक् । जोस्यरे
 129. मणसुतो मल्लयस्तैका वृत्तिः सामकः अत्रे । व
 130. सिष्ठ एचयसुतः चौडयस्यैका वृत्तिः रुक् । भ
 131. रद्वाजगौत्रो माधवदेवसुतः सोमयस्या
 132. र्धे । रुक् । पराशरो शिगयसूनुः भानोः
 133. मुष्पागवृत्तिः यजुः । हरितः कूचनसु
 134. तः पेदयस्यैका वृत्तिः यजुः । तस्या
 135. नुजो नरहरेरेका वृत्तिः यजुः का
 136. श्यप अल्लाडसूनुः विट्टपस्य मुष्पागवृत्तिः
 137. यजुः । शांडिल्यः तिप्पयसूनुः पेदेरेका वृत्तिः
 138. यजुः । गार्ग्यः मंचनसूनुः शिगयस्यैका
 139. वृत्तिः । यजुः । काश्यपः मंचेनसूनुः औभलस्यै
 140. का वृत्तिः । यजुः शांडिल्यः गंगणसूनुः स्वा
 141. मयस्यैका वृत्तिः रुक् । भरद्वाजः पिन्नय
 142. पुत्रो देचयस्यैका वृत्तिः यजुः । आत्रेय ल
 143. क्ष्मणपुत्रः कंणस्यैका वृत्तिः रुक् तिप्प
 144. यसूनुः लखयस्यार्धे । रुक् । गौतमो गो
 145. पयसूनुः गंगयस्यैका वृत्तिः । यजुः ।

IV B—

146. हरितः स्तल्लयसूनुः विरूपाक्षस्यार्धे । यजु
 147. काश्यपः सायप्पसूनुर्माधवस्यैका
 148. वृत्तिः तस्याप्यर्धे । वा रुक् । वसिष्ठो गंग
 149. धरसूनुर्नागपस्यैका वृत्तिः । काश्यपो
 150. बंकरससूनुः विट्टपस्यैका वृत्तिः रुक् । भ
 151. रद्वाजो चेन्नयसूनुः शिगयस्यैका वृत्तिः । यजुः
 152. कौशिकः सर्वज्ञसूनुः हौन्नपस्यैका वृत्तिः । यजुः
 153. भरद्वाजो नागयसूनु चौडयस्य मुष्पागवृत्तिः
 154. यजुः । पाराशरजन्नयसूनुः पेदेरेका वृत्तिः यजुः ।
 155. भरद्वाजो लखयसूनुः शिगयस्यैका वृत्तिः यजुः ।
 156. काश्यपो भोगनाथस्यैका वृत्तिः रुक् । श्रीवत्सो अ
 157. प्यसूनु श्रीधरस्यैका वृत्तिः । यजुः । भरद्वाजो रान
 158. पसूनु नागपस्यैका वृत्तिः । रुक् । गोदूरमल्लरस
 159. सुत आदित्यस्यैका वृत्तिः । रुक् । शांडिल्य अप्पण
 160. सूनु विट्टपस्यार्धे । रुक् । वसिष्ठ अल्लप्पसुतः दे
 161. वणस्यार्धे । रुक् । आत्रेयः रामेश्वरसुत
 162. अण्णमभट्टस्यैका वृत्तिः यजुः । आ
 163. त्रेयः नल्लयसूनुः कोटिस्यार्धे । यजुः काश्यपो
 164. नागयसूनुः मंचनस्यैका वृत्तिः रुक् । अ
 165. च्युतसूनुः कामयस्य हागवृत्तिः । शुकयजुः
 166. भरद्वाजा चौडयसूनुः लिंगयस्य हागवृ

167. त्तिः । रुक् । हरितः कूचिभट्टसूनुः अनंतस्या
 168. र्धं । यजुः । शालंकायन गुंडनपुत्रो रामय
 169. स्यार्धं । यजुः । काश्यपो नरसिंहसुतः मल्लप
 170. स्यार्धं । रुक् । कामरससुतःसंगम

V A—

171. स्यार्धः रुक् । हरिता माधवसूनुः शिंगय
 172. स्यार्धं यजुः ।
 173. अथास्याग्रहारस्येशान्यादि अष्टदिक्
 174. सीमानिर्णयः कथ्यते ।

(After this some lines are written in Kannada language).

190. सामान्योयं धर्मसेतुर्नृपाणां का
 191. ले काले पालनीयो भवद्भिः । सर्वनेतान् भाविनः
 192. पार्थिवेन्द्रान् भूयो भूयोयाचते रामचन्द्रः ।
 193. अकरेयः करगाडः सगोकोटिवधप्रदः । स
 194. करेयः करस्त्यागः सगोकाटिफ
 195. लप्रदः । श्री
 196. रामचंद्राय } श्री रामनाथ
 197. नमः

I B—

198. एकैव भगिनी लोके सर्वेषामेव भूभृतां । न भो
 199. ग्या न करग्राह्या विप्रदत्ता वसुंधरा । त
 200. टाकानं सहस्रुण कन्यादानशतन च । गवां
 201. कोटिप्रदानेन भूमिहत्ता न शुभ्यति । स्वदत्तां
 202. परदत्तां वा या हरेत वसुंधरां । षष्टिं वर्ष
 203. सहस्राणि विष्टायां जायते क्रिमिः । स्व
 204. दत्ताद्विगुणं पुण्यं परदत्तानुपालना
 205. परदत्तापहारेण स्वदत्तं निष्फलं भ
 206. वेत् । दानपालनयोर्मध्ये दानाच्छ्रे
 207. योनुपालनं । दानात् स्वर्गमवाप्नो
 208. ति पालनादच्युतं पदं ॥ करकृतमपरा
 209. धं क्षंतुमर्हंतु संतः । श्रीहरिहर हिर
 210. ण्य गर्भेभ्योनमः । श्री श्री श्री श्री
 211. श्री.

Transliteration.

I A—

1. nirvighnam astu
- 1a. namas tunga-śiraś-chumbi-chandra-châmarā-châravê । trailô-
2. kya-nagarâ-rambha-mûla-stambhâya Śambhave । kalya-
3. nam âkalayatām Kalabhânanô vam¹ krîdâsu yah karati-cha-

4. rma pituḥ pidhāya | pūrṇa-dvipēndra-naṭanair abhaya-pradānō
5. mōdam Śivas (t) ya vitanōti mahānaṭasya | jñāna-
6. pradīpa-nirṇāta-nittya-tatvārtha-rūpiṇi jaganttya-
7. vantī vaikharyā Sarasvatyastu vaḥ śriye | udhṛittya
8. jaladhē (ḥ) r bhūmim gandham asyāḥ parāmṛisan | ghōṇā-
9. yām sādhu samdharttā pātu krôḍākṛitir Hariḥ | gu-
10. nair arishṭāni śamaṁ nayamti ślāghyāni bhāgyā-
11. ni punar dadānā | mahīsurēbhyō mahāniya-kī-
12. rttiḥ sarvaṁsahā sasya-phalāni sūtām | nidānam c-
13. kō nayanōtsavānām ānamdakārī jagatām trayā-
14. ṇām | sudhaika-satram sahajaṁ Śriyō yaḥ śam ōśadhi-
15. nām adhipas tanōtū | asti svastyayanam bhūmēr vaṁsah
16. prāmśur akumṭhitah | Yadūnām Kṛishṇa-baandhūnām tal-lilā-ni-
17. ttya-sākshiṇām | tatra Saṁgama-bhūpālah Kshīrabdhēs
18. Chamḍramā iva | āvirāsīt kalānāthah Kāmā-
19. yī-chandrikā-priyah | tau dāṁpati samārādhyā Pampāyāḥ
20. prāṇa-vallabham | tat-pancha-vadana-prakhyān putrān prā-
21. ptau mahaujasah | ādyō Hariharō vīrō

II A—

22. dvitīyah Kampa-bhūpatih | tritīyō Bukka-bhūpāla (ḥ) ś chaturthō Mārapā-
23. hvayah | tēshu putrēshu divyatsu Bukka-bhūpah satām gatiḥ |
24. sva-gōtra-pālako jāto Manu-Māndhātṛi-samṇi-
25. bhah | yat-pratāpāgni-ja-jvālā jajvālārāti-kānanē | yat-
26. kirttiḥ kakubhām chakre bhā-chakrē nityam aindavim | ādyō mā-
27. tanga-sēvi bahu-vipad aparah chakravarty aksha-dēvi nāmaikah
28. prāpta-garhah Surapati-gaṇikā-sakta-chittah parō'bhūt |
29. sa-kshvēlah kaśchid anyō muni-paśum aharat tair alam śamta-
30. dōshah sa-tvaṁ Bukka-kshamēśah sphurad-uru-vibhavair uttamah sâ-
31. rvabhaumah | Kṛishṇascha Bukka-bhūpascha bahu-strī-jana-vallabhau |
32. ādyah kuvalaya-dvēshi dvitīyas tasya pālakah | kām-
33. tâsu vidyamānasu tasya prēma-samanvitā | Gauri Gau-
34. rīva sanjātā prēyasī bhūbhṛitah sutā | tasya Bukka-mahī-
35. pēna Kārttikēya-samō guṇaih | udapādi trayī-dharma-trā-
36. tā Hariharō nṛipah | na kēvalam Haris trātum Harō vâ ka-
37. li-kalmashāt | yataḥ santō bhuvam prāptau dēvau Hariharam
38. viduh | tasyābhavad dharma-patnī Mēlāyī vanitōttamā
39. bhūbhṛit-sutā Bhavānīva putriṇi Pura-vidvishah | yas tasyā-
40. m udapādi Haryapa-mahīpālēna Bukkakshamādhīśah kalpa-
41. mahiruhah sumanasām vajrō ripu-kshinābhṛitām | tasmād ā-
42. virabhuḍ udāra-charitah śrī Bhūpatir yat-prasū(h)s Tippāyī

43. kila vîrasû-giram agât sâkam hi Kausalyayâ ! tat-
 44. pitur Bukka-bhûpasya bhṛittyau Kâmaṇa-Bomṇanau ! sya-
 45. staum yôm¹ nâyakâchâryau śaraṇâgata-pâlakau ! jâtau Laka-
 46. ma-nâyikyâm Abbenâyaka-puṃgavât ! tasyâmâ-

II B—

47. tyô Bomṇastu dhîrah simha-parâkramah ! sva-kulôttâraṇê buddhi-
 48. m akarôd dharma-tatparah ! Kôtekere-Râyadurga-madhyê pra-
 49. vahati sma yâ ! Banjehalêti nadikâ Nilagallu-samî-
 50. pagâ ! Mosale-kulyayâ yuktâ bhûmih sasyôdbhava-
 51. kshamâ ! tasyâm taṭâka-nirmâṇam âdikshad brâhmaṇôttamân !
 52. tê svakîya-dhanênaiva sêtuṃ vyarachayan budhâh ! drishtvâ taṭâkam
 53. kshêtram cha Bomṇa (s) svâmi-tatparah ! Pratâpa Bukka-râjâkhyam ni-
 54. rmâyâdâd udâra-dhîh ! śâkâb dēdri kha vanhi Chamdra kalitê varshê
 55. tathâ Krôdhanê mâse Śrâvaṇike'grahâram udadhêh pûrvê'tha Chandra-
 56. grahe ! Abbênâyaka-namdanô guṇanidhir yah Kâmaṇasyâ-
 57. nujô Bomṇannahs triṇavatyupâtta-gaṇanâ-viprôttamêbhyô'
 58. dita ! shaṭ-karma-niratâs tê tu Brâmhaṇâh sâsanôt-
 59. sukâh ! sattyâśishô bhâvinam tu sârvabhaumam vi-
 60. chimtṭya tam ! âśirbhir abhinandyâ' tha sva-vṛittântam nyavê-
 61. dayan ! tair nivêdita-kâryas tu Bhûpatih sachivaih
 62. saha ! nirṇṇîya simâm âtmiyam Virûpâkshasya
 63. samnidhau ! Prabhavê vatsare Jyêshṭha-mâsê Sûrya-grahê sa-
 64. ti ! âchandratâarakam karttuṃ pitur nâmnâmkitam puram ! prâdât tê-
 65. bhyô bhûsurêbhyah sva-mudrâmkita-sâsanam ! dâna-śrî-
 66. latikâ pura' maratarau rūḍhâ bhuvam samśritâ salimbâ-
 67. tha² Sibau pratâna-vitâtâ Jîmûtavahê punah ! Karṇṇê
 68. kôrakitâ tatah kusumitâ Bhôjê samastônnate
 69. sûtê samprati Bhûpatô sthirapadâ tattan phalânyarji-³
 70. tâ ! atha tasminn agrahârê vṛitti-bhâjâ[m]dvijanmanâm !
 71. gôtra-nâmâni sâkhâśeha likhyamṭê dēsa-bhâshayâ !
 72. Âtrēya Adityâtmaċ Nâgapasyaika vṛittih ! yajuh !
 73. Lôhitah Pinnayâtmajah Peddêr êkâ vṛittih ! yajuh !

III A—

74. Śrîvatsô Lakṣikhaṇâtmajah Sômanâthasyaika vṛittih
 75. yajuh ! Chiṭṭayâtmajô Narasiṃhasya dvê vṛittî yajuh !
 76. Śaṃḍilyah ! Gaṃgâdharâtmajô Basavaṇṇasyai-
 77. kâ vṛittih ! Âtrēyah Śâlâvatô Mallaya-sûnur Virû-
 78. pâkshasyaika vṛittih ! yajuh ! Lôhitô Lakṣkhaya-sûnus Tippa-
 79. yasyaika vṛittih ! yajuh ! Śrîvatsô sûri Peddisûnu-

1 Read syâtâm yau.

2 Read sâlambyâtha.

3 Read tat tat phalânyûrjitâ.

80. Nāgayasya dvē vṛittī | yajuh | Atrēyô Mādhava-sūnu
80a. r Nāgayasyaika vṛittih yajuh | Śrīvatsah Kūchanā-
81. rya-sūnuh Sangubbaṭṭasya dvē vṛittī yajuh | Lōhi-
82. tah Peddi-sūnuh Pinnayasyaika vṛittih | yajuh | Śālāvatô Ma-
83. llaya-sūnuh Kūchanasyaika vṛittih yajuh | Vasishṭhah(Ś)Châ-
84. vanṇa-sūnuh Anantapasyaika vṛittih | Ruk | Gārgyah Śim-
85. gaya-sūnur Llingapasyaika vṛittih yajuh | Kaumḍinyô
86. Gôkarṇṇasūnuh Pôchayasyaika vṛittih(s) tasya arddham yajuh Vasi-
87. shṭhaś Chimaya-sūnuh Muddapasyaika, vṛittih Ruk | Bhāradvâjô
87a. Yellaya-peddi-sūnuh(r) Mallayasya dvē vṛittī | yajuh | Bharadvâjô |
88. Yellayapeddi-sūnuh Appayasyaika vṛittih yajuh | Śrīva-
89. tsô Narahari-sūnuh Peddih dvē vṛittī yajuh | Gārgyô Dē-
90. chaya-sūnuh(r) Naraharēr arddham | Yajuh | Bhāradvâjô Yellaya-sū-
91. nuh(r) Mallayasya dvē vṛittī yajuh | Śrīvatsô Narahari-
92. sūnur Appayasya dvē vṛittī yajuh | Gautamô Gôpāla-
93. sūnur Virûpāsasyaika vṛittih | Yajuh Kāśyapô Kēsava-
94. sutô Virupākshasyaika vṛittih | Ruk | Dhanamjayô Lakshmaṇa-
95. sutah Śingayasyaika vṛittih | Ruk | Kausikah Pinnayasutô
96. Bhairavasyaika vṛittih yajuh | Bhāradvâjô Mallaya-sutah Kē-
97. savayasyaika vṛittih | yajuh Kutsô Mallaya-sutah

III B—

98. Appayasyaika vṛittih | yajuh | Kaumḍinyô Gôkarṇṇa-sūnuh
99. Māchayasyaika vṛittih Yajuh | Viśvāmitrô Bhûta-
100. rasa-sutô Mallayasyaika vṛittih Ruk | Bharadvâ-
101. jô Yellaya-sutah Chennayasyaika vṛittih Yajuh | Hari-
102. ta-gôtrô Peddaya-putrô Lakshkayasya dvē vṛittī Yajuh |
103. Lōhitah Peddaya-putrô Kūchanasya dvē vṛittī Yajuh |
104. Gautamô Gôpāla-sūnuh(r) Gôpayasyārdha-vṛittih | Yajuh |
105. Śrīvatsô Peddijōsya-sūnuh Peddēr êkā vṛittih | Yajuh
106. Kapigôtrô Narahari-sūnuh Peddēr êkā vṛittih yajuh
107. Gautamô Peddi-sūnuh(r) Mādhavasyaika vṛittih ya-
108. juh | Śrīvatsô Sômarasa-sutô Ādityasyaika
109. vṛittih | Ruk | Mōnabhārga[va]-Gummayasutô Rāmasyaika
110. vṛittih Ruk | Śrīvatsô Lingaya-sūnu-Nāgayasyaika
111. vṛittih Ruk | Kausikô Tippaya-sūnuh Chēnayasya hā-
112. ga-vṛittih | Ruk | Kaumḍinyô Gôkarṇṇa-sutô Basa-
113. vanṇasyārdha-vṛittih yajuh | Śrīvatsô Tippaya-sū-
114. nuh Nāgapasyaika vṛittih tasya cha hāgam cha | yajuh
115. Bharadvâjô Remnaya-sūnur Nāraṇadēvasyaika vṛittih Ru-
116. k | Haritô Kūchaya-sūnur Allāḍasyaika vṛittih ya-

117. juh | Kâśyapâ Viṭhṭhaya-sûnur Busuvasya vṛittas¹ chaturthâm-
 118. śah | Kâśyapô Bâchaya-sûnur Dêvayasyârdham | Ruk |
 119. Bharadvâjô Bomaya-sûnu-Mâkayasyârdham | Śukla-
 120. yajuh | Bharadvâjô Sômaya-sûnur Aubhalanâthasyârdham
 121. yajuh Kauśikah Sarvajña-putrô Peddayasyaikâ vṛittih ya-
 122. juh | Śâṇḍilya Appaya-sûnur Mâdhavasyârdham ya-
 122a. juh

IV A—

123. Kauśika-gôtrô Dêchaya-sutah Śiṃgayasyaikâ vṛittih |
 124. yajuh | Bharadvâja-gôtrô Appamṇa-sûnuh Varadapa-
 125. syaikâ vṛittih Ruk | Bhâradvâjô Chûḍâmanêr ardham |
 126. Ruk | Gautamô Mallaya-sûnuh Kêśavasyârdham Yajuh | Â-
 127. trîyah Keśava-sutô Appayasyârdham yajuh | Agastyô
 128. Kêśava-sutah Stîkayasyaikâ vṛittih | Ruk | Jôśya Rem-
 129. manṇa-sutô Mallayasyaikâ vṛittih Sâmakah Atrê | Va-
 130. sishtṭha Êchaya-sutah Chaudappasyaikâ vṛittih Ruk | Bha-
 131. radvâja-gotrô Mâdhavadêva-sutah Sômayasyâ-
 132. rdham | Ruk | Parâsarô Śiṃgaya-sûnuh(r) Bhânôh
 133. (r) muppâga-vṛittih yajuh | Haritah Kûchana-su-
 134. tah Peddaya-syaikâ vṛittih yajuh | tasyâ-
 135. nujo Naraharêr êkâ vṛittih yajuh | Kâ-
 136. śyapa Allâda-sûnuh Viṭhṭhapasya muppâga vṛittih
 137. yajuh | Śâṇḍilyah Tippayasûnuh Peddêr êkâ vṛittih
 138. Yajuh | Gârgyah Manchana-sûnuh Śi[m]gayasyaikâ
 139. vṛittih | yajuh | Kâśyapah Maṃchana-sûnuh Aubhalasyai-
 140. kâ vṛittih | Yajuh | Śâṇḍilyah Gaṃgamṇa-sûnuh Svâ-
 141. mayasyaikâ vṛittih Ruk | Bharadvâjah Pinnaya-
 142. putrô Dêchayasyaikâ vattih² yajuh | Âtrêya La-
 143. kshmaṇa-putrah Kampanṇasyaikâ vṛittih Rak³ | Tippa-
 144. ya-sûnur Lakhayasyârdham | Ruk | Gautamô Gô-
 145. paya-sûnuh(r) Gaṃgayasyaikâ vṛittih | yajuh |

IV B—

146. Haritah (s)Tallaya-sûnuh | Virûpâkshasyârdham | yaju
 147. Kâśyapah Sâyappa sûnur Mâdhavasyaikâ
 148. vṛittih tasyâ-pyardham | Ruk | Vasishṭhō Gaṃgâ-
 149. dhara-sûnur Nâgapasyaikâ vṛittih | Kâśyapô
 150. Baṃkarasa-sûnuh Viṭhṭhapasyaikâ vṛittih Ruk | Bha-
 151. radvâjô Chennaya-sûnuh Śiṃgayasyaikâ vṛittih | yajuh |
 152. Kauśikah Sarvajña-sûnuh Honnapasyaikâ vṛittih | yajuh

1 Read vṛittêś.

2 Read vṛittih.

3 Read Ruk.

153. Bharadvâjô Nâgaya-sûnu Chaudâyasya muppâga vrittih
154. Yajuh | Parâśara Jannaya-sûnu | Peddêr êkâ vrittih yajuh |
155. Bharadvâjô Lakkhaya-sûnuh Śimgayasyaikâ vrittih yajuh |
156. Kâśyapô Bhôganâthasyaikâ vrittih Ruk | Śrîvatso A-
157. ppaya-sûnu Śrîdharasyaikâ vrittih | yajuh | Bharadvâjô Râna-
158. pa-sûnu-Nâgapasyaikâ vrittih | Ruk | Gôṭûra Mallarasa-
159. suta Âdityasyaikâ vrittih | Ruk | Śaṃdilya Appaṇṇa-
160. sūnur Viṭṭṭhapasyârdham | Ruk | Vasishṭha Allappa-sutah Dê-
161. vaṇṇa-syârdham | Ruk | Âtrêyah Kâmêśvara-suta
162. Anṇamabhaṭṭasyaikâ vrittih yajuh | Â-
163. trêyah Nallaya-sûnuh Koṭi-syârdham | yajuh Kâśyapô
164. Nâgaya-sūnur Manchana-syaikâ vrittih Ruk | A-
165. chyuta-sûnuh Kâmayasya hâga vrittih | Śuka yajuh¹
166. Bharadvâjâ Chaudâya-sûnuh(r) Limgayasya hâga-vri-
167. ttih | Ruk | Haritah Kûchibhaṭṭa-sûnuh Anantasyâ-
168. rdham | yajuh | Śālaṃkâyana Guṃḍanaputrô Râmaya-
169. syârdham | yajuh | Kâśyapô Narasimha-sutah(r) Mallapa-
170. syârdham | Ruk | Kâmarasa-sutah Saṃgama-

V A—

171. syârdham | Ruk | Haritâ Mâdhava-sûnuh Śimgaya-
172. syârdham yajuh |
173. athâsyâgrahâsasy êśânyâdi ashṭa-dik-
174. sîmâ-nirṇayah kathyatê | Isânyada-sîme Hagar(yai)
175. Mosaleyû kûḍida huṇiseya maradalli naṭṭa kallu Vâmana-mudre-
176. mûḍaṇa sîme Hagareya paḍuvaṇa daḍadalu naṭṭa kallu | Â-
177. gnêyada sîme rêkeya Boimmana ha[lli] badagaṇa tevara mēla-
178. ṇa tuggila-maradalli naṭṭa kallu | temkaṇa sîme Mosaliya
179. badagaṇa daḍada dēvalayada dattinalli naṭṭa kallu vâ-
180. mana-mudre | Âjnêyada temkaṇa sîme madhyada Mosali-
181. ya temkaṇa daḍada hâla mēle naṭṭa kallu vâmana-mudre
182. nairutyada sîme Gollarâmana kana Mosajedattinalli
183. naṭṭa kallu vâmana mudre | paḍuvaṇa sîme Killigu-
184. ḍa paḍuvaṇa tevaramēle naṭṭa kallu | vâavyada sîme | Châ-
185. kôjana keyyolage naṭṭa kallu | vâavyada Isâ-
186. nyada sîmânirṇayakke Bukkâmbudhiya śâsanastha-
187. vâda sîme Belidimgaladâlu parayamtara mēle a-
188. lliṇḍam badagalu Akaliya gôḍeya tevaru Viḍu-
189. da Bôgayanahalliya sîmeyalu naṭṭa kallu Vâmana-

190. mudre * sâmanîyâṃ dharma-sêtur nṛipânâṃ kâ-
 191. lê kâlê pâlanîyô bhavadbhiḥ | sarvân êtân bhâvinah
 192. pâṛthivêndrân bhuyô bhuyô yâchatê Râmachandrah |
 193. akarê yah karagâdah sa gô-kôṭi-vadha-pradah | sa-
 194. karê yah karastyâgah sa gô-kôṭi-pha-
 195. la-pradah | śrî
 196. Râmachamdrâya (in Kannaḍa characters) Śrî Râmanâtha
 197. namah

I B—

198. êkaiva bhagivî lôkê sarvēśhâm êva bhûbhṛitâṃ | na bhô-
 199. gyâ na kara-grâhyâ vipra-dattâ vasumdhara | ta-
 200. tākânâṃ sahasaṇa kanyâ-dâna-śatâna cha | gavâṃ
 201. kôṭi-pradânêna bhumi-hattâ na śudhyati | sva-dattâṃ
 202. para-dattâṃ vâ yâ harêta vasumdharâṃ | shashtim varsha-
 203. sahasrâṇi vishtâyâṃ jâyate krimih | sva-
 204. dattâ [d]dviguṇâṃ puṇyâṃ para-dattâ-nu-pâlanâ |
 205. paradattâpahârêṇa sva-dattâṃ nishphalâṃ bha-
 206. vêt | dâna-pâlanayôr madhye dâna chhrê-
 207. yô'nupâlanâṃ | dânat svargam avâpnô-
 208. ti pâlanâd achyutâṃ padam || kara-kṛitam aparâ-
 209. dham kshamtu arhamtu samtaḥ | Śrî Harihara-Hira-
 210. nyagarbhêbhyô namaḥ śrî śrî śrî śrî
 211. śrî

Translation.

Lines 1—15.

May there be no obstacles.

Salutation to Sambhu, beautiful with the fly-flap the moon touching his lofty head and the foundation pillar for the city of the three worlds. May the Elephant-faced (Gaṇêṣa) who for sport puts on the elephant skin of his father and with the dancing movements of a fully formed elephant, removing fear (from devotees), causes happiness to the Great Dancer (Śiva). May Sarasvati who explains the meaning of the eternal truth as revealed by the light of wisdom and who protects the universe by her power of speech bring you prosperity. May Hari who assumed the form of Boar and raising up the earth from the ocean felt its smell with his snout and supported it firmly protect (you). May the Earth of great glory who by her good qualities wards off misfortune and bears great wealth yield repeatedly abundant crops and fruits for the Brahmans. May Moon, the lord of herbs, the sole source for the joy in the eyes, bringer of delight to the three worlds, the sole abode of nectar, and the brother of Lakshmî bring peace to the world.

* There are many mistakes in the imprecatory verses.

Lines 15—34.

There shines the glorious lineage of Yadus, the kinsmen of Kṛishṇa and the witnesses to his sports, dispensers of happiness to earth and free from imperfections. In that lineage arose Sangama-bhûpâla, like the moon rising from the milky ocean, lord of digits (arts), beloved of the moonlight Kâmâyî (his wife). That couple worshipping the Lord of Pampâ got sons of great prowess resembling the five faces of the god. The first of these was the brave Harihara, the second Kampabhûpati, the third Bukkabhûpati and the fourth was called Mârapa. While these sons prospered, king Bukka, the refuge of the righteous, equal to Manu and Mândhâtṛi became the preserver of his lineage. The flames of the fire of his prowess burnt brightly in the forest of enemies. His fame made the cardinal directions white like the light of the moon in the heavenly circle. The first (of the past great emperors) was a devotee of Mâtanga (elephants or chaṇḍâlas). The second suffered from great calamities; another played with dice; another was cursed with a bad name; another felt infatuated over a dancing girl of Indra; another was born with poison; another seized the cow of the chief of ascetic:— enough with these (old emperors). You, King Bukka, free from all blemishes and possessed of great splendour are the best of sovereigns. [The names of the emperors of the past age referred to are Kâkutstha, Hariṣchandra, Naḷa, Purukutsa, Purûrava, Sagara and Kârtavîrya]. Kṛishṇa and Bukkabhûpa are beloved of many women, the first is the enemy of Kuvalaya (elephant of that name), the second is the protector of Kuvalaya (earth). Among the several wives of his, Gauri full of love and daughter of a king, was his most beloved queen like Gauri, the daughter of the Himâlayas of the god Śiva.

Lines 35—44.

From that king Bukka, was born King Harihara, an equal of Kârtikêya in good qualities, and a protector of Vêdic dharma. Neither Hari alone nor Hara alone is able to protect the world from the evil of Kali. The good people believe that both the above gods have come to earth in the form of Harihara. His lawful wife was Mêlâyî, the best of women, bearing sons like Bhavâni, wife of Śiva. By her Harihara got a son Bukka, who was a Kalpa tree to the learned men and a thunder-bolt to the mountains the hostile kings. His son was Bhûpati, noble in character, whose mother Tippâyî was a *virasû* (the mother of a hero) like Kausalyâ.

Lines 44—54.

Two servants of his father Bukka Bhûpa were Kâmaṇa and Bommaṇa, chiefs of nâyakas (*lit.* lords; applied usually to the Bêḍas), protectors of those who took shelter under them. They were the sons of Lakamanâyiki and Abbenâyaka. His minister Bommaṇa who was bold and powerful like a lion and was engaged in acts of dharma, made up his mind to do something that would bring merit to his lineage. Thereupon he instructed some great Brahmans to build a tank across the small stream called Banjehaḷḷa which flows near Nilugallu between Kôtekere and

Râyadurga and is joined by a small tributary called Mosale. The Brahmans built up an embankment accordingly with their own funds. Seeing the tank and the wet lands under it, the liberal-minded Bommana, devoted to his master, granted them to the Brahmans under the name newly given, Bukkarâjapura.

Lines 54—70.

In the Śaka year counted by mountains, sky, fires and moon (1307), in the year Krôdhana, in the month Śrâvana, on the occasion of lunar eclipse, Bommana, son of Abbenâyaka and younger brother of Kâmana, a treasure of good qualities, granted the agrahâra, east of the tank to ninety-three eminent Brahmans. Those Brahmans, engaged in six Karmas, whose blessings prove true, desirous of getting a charter (śâsanôtsukâh) and thinking that he (Bhûpati) would be their future sovereign (went to him), blessed him and narrated their object. Bhûpati heard their representation and with the help of his ministers determined the boundaries of the villages and in the presence of Virûpaksha (god), in the year Prabhava, in the month Jyêshtha, during a solar eclipse granted, in order to last as long as moon and stars endure, the village named after his father to the Brahmans with a sâsana on which his seal was engraved. The creeper of gift which was formerly attached to the celestial tree came to earth attached to Śibi. With Jimûtavâhana it became full of shootings and bore buds in the time of Karṇa and under the lofty Bhôja it flowered. Now under Bhûpati the creeper of gift is firmly established and prospering highly yields the several fruits (desired).

Lines 70—81.

Then the gôtras, names and sâkhâs of the Brahmans who own vṛittis in this agrahâra are written in the vernacular of the country.¹

To Nâgapa, son of Âditya of Âtrêyagôtra is given one vṛitti. He belongs to Yajus-sâkha. Peddi, son of Pinnaya of Lôhita-gôtra and Yajur-vêda owns one vṛitti: Sômanâtha, son of Lakkhana of Śrîvatsa-gôtra and Yajur-vêda, one vṛitti: Narasimha, son of Chittaya of Śânḍilyagôtra, of Yajur-vêda, two vṛittis: Basavanna son of Gangâdhara of Âtrêya-gôtra of Yajur-vêda, one vṛitti: Virûpâksha, son of Mallaya of Śâlâvata-gôtra and Yajur-vêda, one vṛitti: Tippaya, son of Lakkhaya of Lôhitagôtra and Yajur-vêda, one vṛitti: Nâgaya, son of Sûripeddi of Śrîvatsa-gôtra and Yajur-vêda, two vṛittis: Nâgaya, son of Mâdhava of Âtrêya-gôtra gets one vṛitti: Sangubhaṭṭa, son of Kûchanârya of Śrîvatsa-gôtra and Yajur-vêda, two vṛittis.

Lines 82—172.

Pinnaya, son of Peddi of Lôhita-gôtra and Yajur-vêda has one vṛitti: Kûchana, son of Mallaya of Śâlâvata-gôtra and Yajur-vêda has one vṛitti: Anantapa, son of Chavanna of Vasishtha-gôtra and Rig-vêda has one vṛitti: Limgapa, son of Simgaya of Gârgya-gôtra and Yajur-vêda has one vṛitti: Pôchaya son of Gôkarṇa

¹ The details however are given in Sanskrit only in the śâsana.

of Kaundinya-gôtra and Yajur-vêda has one and half of a vṛitti: Muddapa, son of Chimaya of Vasishta-gôtra and Ṛig-vêda has one vṛitti: Mallaya, son of Yellaya-peddi of Bhâradvâja-gôtra and Yajur-vêda gets two vṛittis. Appaya, son of Yellaya-peddi of Bhâradvâja-gôtra and Yajur-vêda has one vṛitti: Peddi, son of Narahari of Śrīvatsa-gôtra and Yajur-vêda has two vṛittis: Narahari, son of Dêchaya of Gârgya-gôtra and Yajur-vêda has half of a vṛitti: Mallaya, son of Yellaya of Bhâradvâja-gôtra and Yajur-vêda has two vṛittis: Appaya, son of Narahari of Śrīvatsa-gôtra and Yajur-vêda has two vṛittis: Virupâksha, son of Gôpâla of Gautama-gôtra and Yajur-vêda has one vṛitti: Virûpâksha, son of Kêśava of Kâśyapa-gôtra and Ṛig-vêda has one vṛitti: Śimgaya, son of Lakshmana of Dhananjaya-gôtra and Ṛig-vêda has one vṛitti: Bhairava, son of Pinnaya of Kauśika-gôtra and Yajur-vêda has one vṛitti: Kêśava, son of Mallaya of Bhâradvâja-gôtra and Yajur-vêda has one vṛitti: Appaya, son of Mallaya of Kutsa-gôtra and Yajur-vêda has one vṛitti: Mâchaya, son of Gôkarṇṇa of Kaundinya-gôtra and Yajur-vêda has one vṛitti: Mallaya, son of Bhûtarasa of Viśvâmitra-gôtra and Ṛig-vêda has one vṛitti: Chennaya son of Yellaya of Bhâradvâja-gôtra and Yajur-vêda has one vṛitti: Lakkhaya son of Peddaya of Harita-gôtra and Yajur-vêda has two vṛittis: Kûchana, son of Peddaya of Lôhita-gôtra and Yajur-vêda has two vṛittis: Gôpaya, son of Gôpâla of Gautama-gôtra and Yajur-vêda has half a vṛitti: Peddi, son of Peddijôśya of Śrīvatsa-gôtra and Yajur-vêda has one vṛitti: Peddi, son of Narahari of Kapi-gôtra and Yajur-vêda has one vṛitti: Mâdhava, son of Peddi of Gautama-gôtra and Yajur-vêda has one vṛitti: Âditya, son of Sômarasa of Śrīvatsa-gôtra and Ṛig-vêda has one vṛitti: Râma, son of Gummaya of Môna-Bhârgava-gôtra and Ṛig-vêda has one vṛitti: Nâgaya, son of Liṅgaya of Śrīvatsa-gôtra and Ṛig-vêda has one vṛitti: Chenaya, son of Tippaya of Kauśika-gôtra and Ṛig-vêda has one-fourth of a vṛitti: Basavaṇṇa, son of Gôkarṇṇa of Kaundinya-gôtra and Yajur-vêda has half a vṛitti: Nâgapa, son of Tippaya of Śrīvatsa-gôtra and Yajur-vêda has one and one-fourth of a vṛitti: Nârâṇa-dêva, son of Remnaya of Bhâradvâja-gôtra and Ṛig-vêda has one vṛitti: Allâda, son of Kûchaya of Harita-gôtra and Yajur-vêda has one vṛitti: Busuva, son of Viṭṭhaya of Kâśyapa-gôtra has one-fourth of a vṛitti: Dêvaya, son of Bâchaya of Kâśyapa-gôtra and Ṛig-vêda has half a vṛitti: Mâkaya, son of Bomaya of Bhâradvâja-gôtra and Śukla Yajur-vêda has half a vṛitti: Aubhala-nâtha, son of Sômaya of Bhâradvâja-gôtra and Yajur-vêda has half a vṛitti: Peddaya son of Sarvajna of Kauśika-gôtra and Yajur-vêda has one vṛitti: Mâdhava, son of Appaya of Sândilya-gôtra and Yajur-vêda has half a vṛitti: Śingaya, son of Dêchaya of Kauśika-gôtra and Yajur-vêda has one vṛitti: Varadapa, son of Appanna of Bhâradvâja-gôtra and Ṛig-vêda has one vṛitti: Chûdâmani of Bhâradvâja-gôtra and Ṛig-vêda has half a vṛitti: Kêśava, son of Mallaya of Gautama-gôtra and Yajur-vêda has half a vṛitti: Appaya, son of Kêśava of Âtrêya-gôtra and Yajur-vêda has half a vṛitti: Tikaya, son of Kêśava of Agastya-gôtra and Ṛig-vêda has one vṛitti:

Mallaya, son of Jôsyâ Remaṇṇa of Âtrêyasa-gôtra and Sâma-vêda has one vṛitti :
 Chaudappa, son of Echaya of Vasisthha-gôtra and Ṛig-vêda has one vṛitti : Sômaya,
 son of Mâdhava Dêva of Bhâradvâja-gôtra and Ṛig-veda has half a vṛitti : Bhânu,
 son of Lingaya of Parâsara-gôtra and Yajur-vêda has three-fourths of a vṛitti :
 Peddaya, son of Kûchana of Harita-gotra and Yajur-vêda has one vṛitti : His brother
 Narahari of Yajur-vêda has one vṛitti : Viṭṭhapa, son of Allâda of Kâsyapa-gôtra
 and Yajur-vêda has three-fourths of a vṛitti : Peddi, son of Tippaya of Sâṇḍilya-
 gôtra and Yajur-vêda has one vṛitti : Śingaya, son of Manchaya of Gârgya-gôtra and
 Yajur-vêda has one vṛitti : Aabhala, son of Manchena of Kâsyapa-gôtra and Yajur-
 vêda has one vṛitti : Svâmaya, son of Ganganna of Sâṇḍilya-gôtra and Ṛig-vêda has
 one vṛitti : Dêchaya, son of Pinnaya of Bhâradvâja-gôtra and Yajur-vêda has one
 vṛitti : Kampanṇa, son of Lakshmaṇa of Âtrêya-gôtra and Ṛig-veda has one vṛitti :
 Lakhaya, son of Tipaya of Ṛig-vêda has half a vṛitti : Gangaya, son of Gôpaya of
 Gôtama-gôtra and Yajur-vêda has one vṛitti : Virûpâksha son of Yallaya of Harita-gôtra
 and Yajur-vêda has half a vṛitti : Mâdhava, son of Sâyappa of Kâsyapa-gôtra and
 Ṛig-veda has one and a half vṛitti : Nâgapa, son of Gangâdhara of Vasishṭha-gôtra
 has one vṛitti : Viṭṭhapa, son of Bankarasa of Kâsyapa-gôtra and Ṛig-vêda has one
 vṛitti : Simgaya, son of Chennaya of Bhâradvâja-gôtra and Yajur-vêda has one vṛitti :
 Honnapa, son of Sarvajua of Kauśika-gôtra and Yajur-vêda has one vṛitti :
 Chaudapa, son of Nâgaya of Bhâradvâja-gôtra and Yajur-vêda has three-fourths of a
 vṛitti : Peddi, son of Jannaya of Pârâsara-gôtra and Yajur-vêda has one vṛitti :
 Śimgaya, son of Lakhkhaya of Bhâradvâja-gôtra and Yajur-vêda has one vṛitti :
 Bhôganâtha of Kâsyapa-gôtra and Ṛig-vêda has one vṛitti : Śrîdhara, son of Appaya
 of Śrîvatsa-gôtra and Yajur-vêda has one vṛitti : Nâgapa, son of Rânapa of Bhâ-
 radvâja-gôtra and Ṛig-vêda has one vṛitti : Âditya, son of Goṭûra-Mallarasa of Ṛig-
 vêda has one vṛitti : Viṭṭhapa, son of Appanna of Sâṇḍilya-gôtra and Ṛig-vêda has
 half a vṛitti : Dêvaṇṇa, son of Allappa of Vasishṭha-gôtra and Ṛig-veda has half a
 vṛitti : Anṇama Bhaṭṭa, son of Râmêsvara of Âtrêya-gôtra and Yajur-vêda has one
 vṛitti : Kôṭi, son of Nallaya of Âtrêya-gôtra and Yajur-vêda has half a vṛitti :
 Manchana, son of Nâgaya of Kâsyapa-gôtra and Ṛig-vêda has one vṛitti . Kâmaya,
 son of Achyuta of Śukla Yajur-vêda has one-fourth of a vṛitti : Limgaya, son of
 Chaudaya of Bhâradvâja-gôtra and Ṛig-vêda has one-fourth of a vṛitti : Ananta,
 son of Kûchi-Bhaṭṭa of Harita-gôtra and Yajur-vêda has half a vṛitti : Râmaya, son
 of Guṇḍana of Śâlamkâyana-gôtra and Yajur-vêda has half a vṛitti : Mallappa, son
 of Narasimha of Kâsyapa-gôtra and Ṛig-vêda has half a vṛitti : Saṃgama, son of
 Kâmarasa of Ṛig-vêda has half a vṛitti : Simgaya, son of Mâdhava of Harita-gôtra
 and Yajur-vêda has half a vṛitti.

Lines 173—190.

Next are related the boundaries of the eight directions beginning with north-east
 of the agrahara :—North-east boundary consists of a stone set up with Vâmana's

effigy carved thereon in the tamarind tree where the Hagare and Mosale unite. Eastern boundary consists of a stone set up in the western bank of (the river) Hagare : South-eastern boundary consists of a stone set up in the Tuggila tree above the rising ground to the north of Rêkeya Bommanahalli : Southern boundary consists of a stone bearing the effigy of Vâmana set up by the side of the temple to the north of Mosale : South-south-eastern boundary (âgnâyada tenkaṇa sîme) consists of a stone bearing the effigy of Vâmana set up on the southern bank of the central Mosale rivulet : South-western boundary consists of a stone bearing Vâmana's effigy set up near Gollarâma's land ? Western boundary consists of a stone set up in the high ground to the west of Killiguḍḍa. North-western boundary consists of a stone set up in the wet land of Châkôja : North-west-north-eastern boundary is determined by the boundaries stated in the śâsana of Bukkâmbudhi up to Belidingaladâlu (banyan tree ?) North of the above comes the hillock of Akaliyagôde and the stone bearing the effigy of Vâmana set up in the boundary of Viḍudabôgayanahalli ;

Lines 190—199.

This bridge of Dharma is common to all kings and should be protected by you from time to time : Râmachandra repeatedly begs this of all future kings. Collecting taxes on tax-free lands brings the sin of killing a crore of cows : but the remission of taxes where taxes are payable brings the merit of giving away a crore of cows : Good fortune : Salutation to Râmachandra.

Śrî Râmanâtha

Lines 199—211.

To all kings there is one sister viz lands given to Brahmans. They should be neither enjoyed by them nor taxed. One who confiscates land will not be purified even by the gift of a crore of tanks, of hundreds of virgins and a crore of cows. He who takes away land given by oneself or by others is born as a worm in ordure for sixty thousand years. Protecting other's gift is twice as meritorious as making a gift oneself. By taking away others' gifts, one's gift is rendered fruitless. Between making a gift and protecting it, protecting is more meritorious than making a gift. By making a gift one gains heaven, by protecting one attains a region from which there is no fall. May good people excuse mistakes of hand.

Salutation to Hari, Hara and Hiranyagarbha.

Śrî : śrî : śrî :

Note.

This śâsana consists of five plates with a ring and seal, but there is no impression on the seal. The record begins on the front side of the 1st plate, is continued on both sides of the 2nd, 3rd and 4th plates and on the front side of the 5th plate and concludes on the back side of the 1st plate.

After the usual invocatory verses in praise of the gods Sambhu, Ganêśa, Sarasvati and Varâha, the record describes the descent of king Sangama from Yadu. He is said

to have prayed to the God Virûpâksha of Pampâ and got five sons by his wife Kâmâyî. Only four sons are named in the record, Harihara, Kampa, Bukka and Mârâpa. Muddappa's name is omitted. Bukka I's son by Gauri, Harihara II is praised as an incarnation of Hari and Hara combined, seeing that neither god alone could protect righteousness from the evils of Kali. Harihara II's son by the queen Mêlâmbika, Bukka II is called a kalpa tree to the learned and a thunderbolt to hostile kings. Bukka II is said to have got a son Bhûpati by his wife Tippâyî.

The object of the *śâsana* is to register the gift of a village Bukkarâjapura as an *agrahâra* to certain Brahmans who helped in the construction of a tank across the river Banjehallâ near Nilugallu where it united with the stream Mosale, between Kôtekere and Râyadurga. The Brahmans are said to have constructed the tank with their own funds at the instance of the officer Bommaṇa, younger brother of Kâmaṇa and son of Abbenâyaka. Bommaṇa is called *Nâyakâchârya* like the Chitaldrug Pâlegars and probably belonged to the same Bêḍa caste. Bommaṇa, who was an officer under Bukka II set up the *agrahâra* to the east of the tank and gave it to the Brahmans dividing it into 93 *vr̥ttis* and naming it after his master. This event took place in Ś 1307 Krôdhana sam. Śrâvaṇa śu 15, a day of lunar eclipse and corresponds to 22nd July 1385. These Brahmans with the object of getting a proper charter or *śâsana* went to Prince Bhûpati and thinking that he would be their future sovereign blessed him and got a charter from him in the presence of the God Virûpâksha (at Hampe) for the *agrahâra* of Bukkarâjapura made by Bommaṇa. Prince Bhûpati, in consultation with his ministers issued a copper *śâsana* with his seal and signature for the above grant on the new moon day of the month of Jyêshṭha with a solar eclipse in the year Prabhava corresponding to 16th June 1387. The names of the holders of the *vr̥ttis* and the boundaries of the village granted with the usual imprecatory verses come next. The signature Râmanâtha occurs at the end of the grant.

Of the rulers mentioned in the record, Bukka II was the eldest son of Harihara II (1377-1404) and ruled parts of Mysore as viceroy under his father in 1377, 1386, 1388, 1397 and 1399 (*see* E. C. XII, Pavagada 92, E. C. IX, Bangalore 139, etc.). He also made a grant in Tanjore in 1381 and in Salem District in 1394 and in Tanjore District again in 1402. In 1404, on October 5, he is named as sitting on the throne of Vijayanagar. From this date to some time between August and November 1406 when he died, Bukka II is described as king of Vijayanagar (*see* pp. 201-208, Historical Inscriptions of Southern India, by Sewell and Krishnaswamy Iyengar.)

Prince Bhûpati or Bhûpati Voḍeyar, son of Bukka II, who issued the *śâsana* served also as viceroy of Muḷbâgal, South Arcot, Tanjore, etc. during the reign of his grandfather Harihara II. His grants are met with from 1386 to 1421 A. D. At the time of the present grant in 1387 he was believed to be the future ruler of the kingdom. But Harihara II was succeeded for a short time by Bukka II and after a short

dispute between him and his younger brother Virûpâksha, the throne was seized by their younger brother Dêvarâya in 1406. Why Bhûpati Voḍeyar who belonged to the elder branch did not succeed to the throne cannot be determined. He however continued to govern as viceroy under his uncle Dêvarâya I till about 1421 (South Indian Epigraphical Report for 1936, p. 84). He was a patron of literature and the Sanskrit work Prayôgaratnamâlâ of Chaundapâchârya was composed under his patronage. He is praised in the work as Râja-Vyâsa-Vâlmiki. His signature Râmanâtha is also met with in another copper plate grant of 1386 A. D. (see E. C. XI, Molkalmuru 31). At the time of the present grant, in 1385, Bukka II was viceroy under Harihara II.

INSCRIPTIONS OUTSIDE THE STATE.

The following records were found engraved on some images in the Purnachandra Nahar Museum, Calcutta. Eye-copies of these inscriptions were made during a visit to the above institution in the year 1939 at the invitation of Mr. Nahar.

The Kannada inscriptions show that the images were originally prepared in the Kannada country and were later on acquired for the museum at Calcutta.

49

Writing on the pedestal of a Jaina image of brass (8 inches in height) containing a panel of the twenty-four Tirthankaras in the Nahar Museum, Calcutta.

Kannada characters and Sanskrit language.

1. ಸಕ ರಜಃಲ ಶ್ರೀ ಮೂಲಸಂಘ ಭಚಾರಕ
2. ಶ್ರೀ ಧರ್ಮಚಂದ್ರೋಪದೇಶಾತ್ ಪ್ರಣಮ

Translation.

Śaka 1548. By the teaching of Śrī Dharmachandra-bhaṭāraka belonging to the Śrī Mûla-saṃgha : salutation.

Note.

This inscription belongs to the Śaka year 1548 corresponding to 1636 A. D. and refers to a salutation by a disciple to the Jaina guru Dharmachandra of Mûlasaṃgha who taught the Jaina dharma.

50

To the right of the same image.

Nâgari characters and Sanskrit language.

1. ಶ್ರೀ ಮತಿವೀರ
ಶ್ರೀ ಮತಿವೀರ

Note.

This gives the name of Śrī Matibîra. He was probably a disciple of Dharma-chandra and may belong to the same date.

51

On a bronze group of images of the Chaturvimsati-tīrthankaras at the same place.

Kannada characters and language.

1. ದೆಮಾಯಪಗಣಾಂತಿಯ ನೊಂಪಿ ನಿಮಿತ್ತ
2. ವಾಗಿ ಮಾಡಿನಿದ | ಪ್ರತಿಷ್ಠೆ

Translation.

Demâyapa got this consecrated in connection with the vow of Āṇanti.

Note.

This inscription is engraved on the back of the image of Mahāvīra (?) seated in padmāsana on a lotus seat with the lion carved in the centre and a cow-headed yaksha (male attendant) and yakshi (female attendant) on either side. Mahāvīra forms the central figure of a group of images of the 24 tīrthankaras (called Chaturvimsati-tīrthankara) here. The image is about 6 inches high. A person named Demâyappa, evidently of the Jaina community is said to have performed a vow *āṇantiya-nômpi* and at the end of it or as part of it, is said to have set up the group of the images of the Chaturvimsati-tīrthankaras. The characters seem to be of about 1200 A. D.

52

On the back of the pedestal of another group of images in bronze.

Kannada characters and language.

1. ಶ್ರೀ ಜಿನವಲ್ಲಭನ ಸಜ್ಜನ
2. ಭಗಿಯಜೆಯ ಮಾಡಿನಿದ
3. ಪ್ರತಿಮೆ

Translation.

The image caused to be made by Sajjana Bhagiyabe, wife of Jinavallabha.

Note.

This inscription is engraved on the back of the image of a Jina, 15 inches high, seated in the *ardhapadmāsana* pose on a *simha-pīṭha* with a yaksha to the right and a yakshi to the left and two chauri-bearers at the back with the triple umbrella above and the *kalpa-vriksha* and the *dēvas* on the top. The figure is reproduced in the frontispiece of the book 'Epitome of Jainism' by Mr. Purnachandra Nahar.

The record gives the name of the lady Sajjana Bhagiyabe, wife of Jinavallabha, who caused the image to be engraved.

The characters seem to belong to 900 A.D.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED
ACCORDING TO DYNASTIES AND DATES.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
			RASHTRAKUTA.
191	29	C. 797	Madanâgarasar
			GANGA.
127	1	39th regnal year, Kârtikamâsa, Śuklapaksha and Śatabhishak nakshatra, C. 788 A.D.	Śrîpurusha
134	2	No date—C. 800 A.D.	Do
220	45	Do	Konguṇi Arasa
171	21	No Date—C. 10th century A. D.	Bûtuga Konguṇi
			SINDAS.
134	2	No Date	Nilasinda
			NOLAMBA.
156	19	27th regnal year of Iriva Nolamba.—10th Century A.D.	Iriva Nolamba
			CHALUKYA.
206	38	Châlukya Vikrama 27th year, Chitra-bhânusam. Phâ. Amâvâsyê, Âditya-vâra Samkramaṇa—8th February 1103 A. D.	Tribhuvanamalladêva
			CHOLA.
175	25	19th regnal year, Śaka 953 Pramôda Chaitra, ba. 13, Brihaspativâra,—2nd April 1030 A.D.	Râjendra Chôladêvar
173	23	Ś 992 śrî Kara (?) Pushya 10—(?) 1070 A.D.	Vîra Râjendra

ARRANGED ACCORDING TO DYNASTIES AND DATES.

 Contents and Remarks

Records a grant of land made for the maintenance of a tank at Māvaḷi. Madanāgarasar, the donor, was a subordinate of the Rāshtrakūṭa king Gōvinda III.

Registers the gift of the village Sāliggāme by Konguṇi Muttarasar to a Brahman named Bhūtaśarma. The gift is said to have been made in the presence of all the sāmantas and Attāni. Perbbāṇa Muttarasar, Sīyavallavarasar, Tegureyar, Maṇiyar, Nandyālar, Śīmbalar, and the chāturvaidyas are said to have also been informed of the grant.

The record refers to the heroism of a warrior named Śrī Munja, servant of Bālāditya.

Appears to refer to the conquest of a village in the Nolambavādi province by some one during the expedition of the Chālukya king Vikramāditya, and the Ganga king Konguṇi Arasa against the Pallavas at Kānchi.

Records the construction of a tank by Būtuga Konguṇi and a grant made therefor. His wife is also stated to have joined him in making a grant of *bittuvaṭṭa* for the tank built by him.

Nilasinda referred to in this record may be a chief of the Śinda dynasty of rulers. Cp : item 3 above. He is said to have been killed by a servant of Bālāditya.

This is a vīragal record describing the prowess of a warrior named Baṇakameṇḍigavuṇḍa of Kesambaḷa.

Records a grant of some lands and a house made by Gōpati-Nāyaka, a merchant, for the charity of feeding Brahmans.

Describes the exploits of a hero named Binnāṇḍi in rescuing the cattle of the village from the attacks of enemies.

Mentions the death of a warrior named Bīra while fighting the battle of Bayanād against thieves.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
			CHOLA CHIEFS OF NIDUGAL.
222	47	Vikrama sam. Śrâvaṇa śu. 15—20th July 1160 A.D.	Mallidêva Chôla
			HOYSALAS.
222	47	1160 A.D.	Narasimha I
150	14	Ś 1111 Saumya sam. Âṣviyuja śu. 2nd—13th September 1189 A.D.	Ballâḷa II
147	11	Śaka 2027 Ânanda sam. Bhâdra. śu. 1, Friday—1194 A.D.?	Do
215	41	No.	Do
141	9	Śaka 1150 Vishu—1228 A.D.	Narasimha II
176	26	Ś 1214 Nandana sam. Chai. śu. 15, Brihavâra—3rd April 1292.	Ballâḷa III
			KADAMBA CHIEFS.
205	37	No Date	Kâvadêvarasar
			VIJAYANAGAR.
195	35	Śaka 1309 Kshaya sam. Jyêshṭha ba 10 Guruvâra—23rd May 1386.	Harihara II
225	48	Śaka 1307 Krôdhana sam. Śrâvaṇa, śu 15, a day of lunar eclipse—1385 A.D. 22nd July—Also Prabhava sam. Jê. ba. 30—16th June, 1387 A.D.	Bhûpati Voḍeyar

 Contents and Remarks

Records a grant made for the services in some temple by Mallidēva's son Irungolādēva. The record refers to the Hoysala king Narasinghadēva and appears to state that Irungolādēva's wife was Śriyādēvi and that either Irungola or more probably Śriyādēvi was brought up under the protection of, or was a daughter of, Narasinghadēva.

See the previous inscription.

Records that Ballāla II marched against Murāri Kēśava Nārasinga encamped at Hadaḍeya Kuppa and ordered the van of the army to attack thee nemy. The warrior Chenna-kālama Sāhaṇi fought hard in the battle. Whether this warrior was a subordinate of the Kālachurya king Bijjala or of the Hoysala king Ballāla II cannot be determined.

Records the death of a warrior named Kūsa Rāmeya, on the occasion of the capture of the fort of Kuṛugōḍ by the Hoysala king Ballāla II.

Fragmentary record contains some verses in praise of a queen of the Hoysala king Ballāla II.

Records that the god Gopālādēvaru was set up at Bêlūr in that year by Anṇambhaṭṭa's son Dōrapa and that certain gaḍas made a grant of land named Kārabayaḷ for the god.

Describes the creation of a village called Bankihalḷi by five gaḍas who are also stated to have constructed a tank and a temple at the village, set up a stone oilmill for the services of the temple and granted some land for the god.

Records the construction of the *navapada* and *mūḍanabhadra* by Kāvadēvarasar.

Records the death as *mahāsati* of a woman named Bonmakka on the death of her husband Jaḍavāra Cheli Bayachiseṭṭi.

Copper plate record registering the gift of a village Bukkarājapura as an Agrahāra to certain Brahmans who helped in the construction of a dam across the river Banjehaḷla near Nilugallu. The Brahmans are said to have constructed the tank with their own funds at the instance of the officer Bommaṇṇa, younger brother of Kāmaṇa and son of Abbenāyaka. (Prince Bhūpati Voḍeyar, son of Bukka II, who issued the śāsana served also as Viceroy of Muḷbāgal, South Arcot, Tanjore, etc. during the reign of his grandfather Harihara II.) Why Bhūpati Voḍeyar who belonged to the elder branch did not succeed to the throne cannot be determined.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
143	10	Bahudhânya sam. Bhâdrapada śu. 10, Vaḍḍavâra—Thursday, 22nd August 1398 A.D.	Harihara II
195	36	Śaka 1321 Pramâthi sam. Kâr. śu. 15—Wednesday, 15th October 1399 A. D.	Harihara II
157	20	Śaka 1351 Saumya sam. Bhâdrapada śu. 15 Monday with a lunar eclipse—12th September 1429 A.D.	Dêvarâya II
179	28	Śaka 1438 Dhâtu sam. Mâr. śu. 12—6th December 1516 A.D.	Kṛishṇadêvarâya
136	3	Śaka 1466 Śôbhakritu sam. Vayisâkha śu. 15 Bri.—Thursday, 19th April 1543 A.D.	Sadaśiva
155	18	Śaka 1468 Parâbhava sam. Kâr. ba. 7—14th November 1546 A.D.	Do
153	16	Śaka 1479 Naḷa sam. Âshâḍha śu. 4—11th June 1556 A.D.	Do
MYSORE.			
174	24	No Date	Dêvarâja Voḍeyar
178	27	Viśvâvasu—1665 A. D.	Dêvarâja Voḍeyar

Contents and Remarks

Records the gift of some lands at Bêlûr for the expenses of the worship of the god Râma, and of the feeding of the ascetics in the matt of the ascetic Surêndratîrtha of Bêlûr in place of a money grant of 4 varahas and 8 haṇas made previously by the king Bukka-râya I. No ascetic of the name of Surêndra with a matt at Bêlûr and worshipping the god Râma as the principal deity is met with so far.

Copper plate record registering the gift of the village Kânṇavapura to certain Brahmans free from all taxes and imposts by Bâchaṇṇa Voḍeyar, governor of Gôvâ and a subordinate of Harihara II. Bâchaṇṇa Voḍeyar called also Bhâskara, is said in the record to have been the ruler of the Konkana and Chandragutti kingdoms seated on the throne of Gôvâ. He is spoken of as the successor of Mâdhava and Narahari in that post.

Copper plate record registering the gift of an agrahâra village called Chôlisattîpalli, renamed Tryambakapura, situated in the Penugonḍapuri kingdom, Rodda province, Tumbekallusthala to certain Brahmans with Kriyâśakti-guru at their head by the king Dêvarâya II. The importance of the record lies in its containing the gôtra and sûtra of the royal preceptor Kriyâśakti, not found so far in the inscriptions and literary references relating to that guru.

Copper plate record registering the gift of three villages Chikkabbehalli with three hamlets, in the Nâgamangala kingdom, Halavumârahosahalli in the Channapatṇa kingdom and Vengenahalli in the Billagonḍanahalli kingdom to the ascetic of the Mâdhva sect, Vyâsatîrtha, disciple of Brahmanyatîrtha, by Kriṣṇarâya, king of Vijayanagar.

Records the grant of a village for the enactment of a marionette show of the Râmâyana story.

A fragmentary record registering the gift of some land for the god Tirumaladêva.

Registers the gift of the income from the *santhe* or fair at Mârkaṇḍêśvarapura belonging to Vakkalêri situated in Kôlâlarâjya, made by Sitâpa Maluka Voḍeyar, agent of Dilâvara Khâna Voḍeyar, governor of Yemmenâḍ, belonging to Chêlûr châvaḍi for the merit of Dilâvara Khâna. The grant was made for the food offerings and illuminations in the temple of the god Mârkaṇḍêśvara at the village Dêvalâpura. The importance of the inscription lies in the fact that a grant was made for a Hindu temple by an agent of a Mussalman Officer named Dilâvara Khân for the merit of the latter.

Records the gift of the village Bichanahalli, situated in Sôgalavâḍipurasthala in Huradasîme, with certain hamlets forming them into an agrahâra named Dêvarâjapura, made by Dêvarâja Voḍeyar, king of Mysore.

A fragmentary record. Appears to refer to some king as over-lord with the titles, rājâdhirâja and rājaparamêśvara and to some subordinate of his, who is spoken of as the ruler of the throne of Mysore.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
			PRIVATE.
250	52	C. 900 A. D.	No
221	46	10th century?	No
172	22	....	....
192	30	....	....
148	12	Śaka 1209 Vyaya sam. Phālguna— February 1287 A.D.	....
138	5	....	....
218	42	....	....
149	13	....	....
140	8	Svabhānu Sam. Sūryya Sankramaṇa
193	31
138	6
139	7	Vikriti sam. Māgha śu. 8
249	49	Śaka 1548
249	50
194	32
194	33
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219	43
219	44
152	15	Ś 1668 Akshaya sam. Vaisākha śu. 10—19th April 1746 A.D.
137	4
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 Contents and Remarks

The record gives the name of the lady Sajjana Bhagiyabe, wife of Jinavallabha who caused the Jaina image to be engraved.

A short inscription mentioning Bûchirâchôja, son of Nilakanṭhōja, as the architect who constructed the fine temple of Châmunḍêśvari.

Records the prowess of a warrior named Vîra of *Alhatarakula*.

Records the death, by the Jaina rite of *samādhi* of a woman named Nâgavve, daughter of Gôkave and disciple of Mâdhavachandradêva.

Fragmentary inscription recording the heroism and death of a warrior while protecting the cattle of the village Hiriya Garje against robbers.

Records the valour of a warrior named Pâḍiyanâyaka of Kumbeyanahalli valley in fighting against the cavalry troops of Singeyanâyaka and Mulehâsinda (Sinda Chief?).

Records the heroism of a warrior named Jakkeyanâyaka.

Records the gift of two *hons* by Surisetṭi, son of Chennisetṭi, an oil-monger of the village Chattiṭṭihalli, for the whitewashing of the Hoysalêśvara temple.

Appears to record that Sâtivodeyar pledged the produce of all his lands for some act of charity.

Records the setting up of a pillar by Bommôja, son of Busuôja, devotee of the goddess Banadadêvate of the village Mâvali.

Records that Sidda Mallikârjunadêva set up the pillar in front of the temple at Hiriya.

Records the grant of some land for the God Tirumalapati.

Refers to a salutation by a disciple to the Jaina guru Dharmachandra.

Gives only the name Śrî Matibîra.

This contains the name of a devotee, Rukmaiya.

This contains the name of a devotee, Kupparasa.

This records the grant of a plot of land to a person named Aravindaiya.

Records the gift of the village Mallênahalli for the god Tirumaladêvaru at Nonabinakere.

Records the grant of a pura made by Bâleyanâyaka of Karuḍi.

Records the grant of the village Habukanahalli as an *umbali* for the sênabôvas of Kaṇatur-nâḍ.

Records the gift of two plots of land as *nettaru kodage* to Gopaya. The plots were situated near the village Mârâṇḍahalli in Vakkalêri belonging to the Kingdom of Kôḷâla.

Records that a person named Gautaya did service for the god.

Records the setting up of a Garuḍagamba pillar by Mallappa.

Contains the name of a gun 'Kshêtrapâla Gamganâtha.'

APPENDIX A.

List of Photographs taken during the year 1940-41.

Serial No.	Size	Description	View	Village	District
1-2	8½" × 6½" ...	Srikanthesvara temple.	Krishnaraja Wadeyar III's group.	Nanjangud	Mysore
3-12	Do	Do	Sivalila images	Do	Do
13-37	6½" × 4¾" ...	Do	Do	Do	Do
38-43	Do	Ajanta paintings	...	...	...
44-47	8½" × 6½" ...	Do	...	...	...
48-49	12" × 10"	Jubilee Hall	Front view	Mysore	Do
50-51	Do	Do	North-east view	Do	Do
52	6½" × 4¾" ...	Isvara temple	Vaishnavi	Betamangala	Kolar
53	Do	Vijayendra temple	Back view	Do	Do
54	Do	Isvara temple	Bull	Do	Do
55	Do	Do	Shanmukha	Do	Do
56	Do	Do	Surya	Do	Do
57	8½" × 6½" ...	Vijayendra temple	Govindaraja	Do	Do
58-61	Do	Do	Vijayanarayana and his consorts.	Do	Do
62	Do	Tank	View	Do	Do
63	6½" × 4¾" ...	Do	Do	Do	Do
64-67	Do	Svayambhuesvara temple.	Views	Madivala	Do
68	Do	Do	Ilavanjiraya	Do	Do
69	Do	Do	Pillars	Do	Do
70	Do	Do	A female figure	Do	Do
71	Do	Viragal	...	Kyasamballi	Do
72-73	Do	Viragals	...	Hungunda	Do
74	Do	Somesvara temple	South-east view	Do	Do
75	Do	Do	Dakshinamurti	Do	Do
76	8½" × 6½" ...	Cromlech	...	Do	Do
77	Do	Ancient site	View	Sitigudda	Do
78	6½" × 4¾" ...	Do	Do	Do	Do
79	Do	...	Chakkalada bombe	Hunkunda-patna.	Do
80	Do	Markandesvara temple.	Ornamental pillar	Markandeya hill.	Do
81	Do	Do	Virabhadra shrine with ornamental pillars.	Do	Do
82	Do	Do	Virabhadra image	Do	Do
83	Do	Do	South-west view	Do	Do
84	Do	Do	Mahadvara, North-east view.	Do	Do
85	Do	Do	Vasanta mantapa	Do	Do
86	Do	Do	North-east view of enclosure.	Do	Do
87	8½" × 6½" ...	Do	Ornamental pillar	Do	Do
88	Do	Do	View of enclosure	Do	Do
89	Do	Do	Ornamental pillars	Do	Do
90-96	6½" × 4¾" ...	Cromlechs	...	Parandapalli	Do
97	Do	...	Hero on horse	Nachipalli	Do
98	Do	...	Hero shrines	Do	Do
99	Do	Ahobala-narasimha temple.	South-east view	Gudibande	Do

APPENDIX A—contd.

Serial No.	Size	Description	View	Village	District
100-102	8½" × 6½" ...	Hill ...	Views ...	Gudibande	Kolar
103	6½" × 4¾" ...	Do ...	View of steps leading up the hill and of the top-most fortification.	Do	Do
104-105	Do ...	Ramesvara temple on the hill.	South view ...	Do	Do
106	Do ...	Do ...	Lamp pillar ...	Do	Do
107	Do ...	Venkataramana temple	Do ...	Do	Do
108-109	8½" × 6½" ...	Do ...	Venkataramana and his consorts.	Devaragudi-palli.	Do
110	Do ...	Do ...	North-east view ...	Do	Do
111	6½" × 4¾" ...	Do ...	Narasimha ...	Do	Do
112	Do ...	Do ...	Bali, Vamana and Tri-vikrama.	Do	Do
113	Do ...	Kesava temple ...	Pillars of navaranga ...	Bellur	Do
114	Do ...	Do ...	South-west view ...	Do	Do
115	Do ...	Isvara temple ...	View ...	Do	Do
116	Do ...	Varadaraja temple ...	Varadaraja ...	Hoskote	Bangalore
117	Do ...	... ..	Mud fort-wall ...	Do	Do
118-119	8½" × 6½" ...	Kailasevara temple ...	Ground plan ...	Doddamalur	Do
120	Do ...	Coin plate for 1940 report.	...	...	...
121-123	6½" × 4¾" ...	Do ...	...	...	...
124	Do ...	Pond ...	South-west view ...	Anantapur	Shimoga
125	Do ...	Elephants in front of pond.	...	Do	Do
126	Do ...	Pond ...	North-west view ...	Do	Do
127	6½" × 4¾" ...	Isvara temple ...	East view ...	Hosagunda	Do
128	8½" × 6½" ...	Do ...	Interior ...	Do	Do
129	6½" × 4¾" ...	... ..	Mastikal ...	Mallandur	Do
130-131	Do ...	Surya Shrine ...	Surya ...	Gauja	Do
132	Do ...	Isvara temple ...	Linga with Panipitha...	Do	Do
133	Do ...	Do ...	Chandrasila ...	Do	Do
134	Do ...	Do ...	Elephants on either side of steps.	Do	Do
135-140	Do ...	Kedaresvara temple ...	Views of Hoysala groups.	Belgami	Do
141	Do ...	Do ...	Kesava in the cell ...	Do	Do
142	8½" × 6½" ...	Panchalingesvara temple.	Umamahesvara ...	Do	Do
143	Do ...	Siti Bhavi (Pond) ...	View ...	Do	Do
144-146	Do ...	Nilakanthesvara temple	Pillar in front ...	Do	Do
147	8½" × 6½" ...	Tripurantesvara temple.	South-east view ...	Do	Do
148	Do ...	Do ...	Bull in navaranga ...	Do	Do
149-150	Do ...	Do ...	View of pillars in outer navaranga.	Do	Do
151	Do ...	Do ...	Sukhanasi doorway ...	Do	Do
152	6½" × 4¾" ...	Do ...	Dvarapalaka figure at Sukhanasi doorway	Do	Do
153	Do ...	Do ...	Pillars in front of Sukhanasi doorway.	Do	Do
154	Do ...	Do ...	Sarasvati in the south cell.	Do	Do

APPENDIX A—*contd.*

Serial No.	Size	Description	View	Village	District
155	6½" × 4¼"	... Tripurantesvara temple	Kesava in the north cell	Belgami ...	Shimoga
156	Do	...	Chaturmukha-Brahma ...	Do ...	Do
157	Do	...	Ranganatha ...	Do ...	Do
158	Do	...	Trimurti ...	Do ...	Do
159	Do	...	Surya ...	Do ...	Do
160	Do	...	Tara-Bhagavati ...	Do ...	Do
161	Do	...	Sula-Brahma ...	Do ...	Do
162	Do	...	Jiddikere with temples in the back-ground.	Do ...	Do
163	Do	...	Do with lotuses ...	Do ...	Do
164	Do	...	Narasimha ...	Do ...	Do
165	Do	Pranavesvara temple	Garbhagriha doorway...	Talgunda ...	Do
166	Do	Do	Pillar ...	Do ...	Do
167	Do	Do	North view ...	Do ...	Do
168	Do	Basti	Front view ...	Bandalike ...	Do
169	Do	Do	Side view ...	Do ...	Do
170	Do	Do	Yaksha ...	Do ...	Do
171	Do	Do	Sukhanasi doorway ...	Do ...	Do
172	Do	...	Chaturmukha Brahma ...	Do ...	Do
173	Do	Trimurti temple	View ...	Do ...	Do
174	8½" × 6½"	Do	Do ...	Do ...	Do
175	Do	Do	Simha-lalata on main tower.	Do ...	Do
176	6½" × 4¼"	Basti	View ...	Chikkamagadi	Do
177	Do	Do	Simhalalata ...	Do ...	Do
178-180	8½" × 6½"	...	Inscription ...	Malavalli ...	Do
181	Do	Kaitabhesvara temple	Ceiling in navaranga ...	Kuppattur	Do
182	6½" × 4¼"	Do	Kesava in a niche ...	Do ...	Do
183	Do	Ramesvara temple	Viragal ...	Do ...	Do
184	8½" × 6½"	Do	Ceiling ...	Do ...	Do
185	6½" × 4¼"	Do	Mahishasuramardini ...	Do ...	Do
186	Do	Basti	Parsvanatha ...	Do ...	Do
187	Do	...	Inscription ...	Do ...	Do
188	8½" × 6½"	...	Images ...	Bharangi ...	Do
189	6½" × 4¼"	...	Linga ...	Do ...	Do
190	Do	...	Kirata group ...	Do ...	Do
191	Do	Venugopala temple	Venugopala ...	Kuppagadde	Do
192	8½" × 6½"	Isvara temple	View ...	Do ...	Do
193	Do	Do	Interior view ...	Do ...	Do
194	6½" × 4¼"	Chintamani-Narasimha temple.	Main image ...	Do ...	Do
195	Do	Do	Inscription stone ...	Do ...	Do
196	Do	Kallesvara temple	Doorway ...	Do ...	Do
197	Do	Isvara temple	North-west view ...	Udri ...	Do
198	Do	Virabhadra temple	Dvarapala figure ...	Do ...	Do
199	Do	Banasankari temple	Banasankari ...	Do ...	Do
200-202	8½" × 6½"	Lakshminarayana temple.	Lakshminarayana ...	Do ...	Do
203-205	6½" × 4¼"	...	Inscriptions ...	Mavali ...	Do
206	Do	Kallesvara temple	Pillar ...	Do ...	Do
207	8½" × 6½"	Hill	View ...	Chandragutti	Do
208	6½" × 4¼"	Do	View of Renuka temple	Do ...	Do

APPENDIX A—*concl'd.*

Serial No.	Size	Description	View	Village	District
209	6 $\frac{3}{4}$ " \times 4 $\frac{3}{4}$ " ...	Chandragutti Hill ...	Mihrab of Masjid ...	Chandragutti	Shimoga
210	Do ...	Do ...	Fort gate ...	Do ...	Do
211	Do ...	Do ...	Third line of fortification	Do ...	Do
212	Do ...	Do ...	Mahishasuramardini ...	Do ...	Do
213-218	8 $\frac{1}{2}$ " \times 6 $\frac{1}{2}$" ...	...	Statue of His Highness the Maharaja of Mysore	...	...
219	12" \times 10" ...	...	Archæological Map of Mysore.	...	...

APPENDIX B.

List of Drawings prepared during the Year 1940-41.

- | | | | | |
|----|---|-----|-----|--------------|
| 1. | Bhoganandisvara temple, Nandi | ... | ... | Ground plan. |
| 2. | Srikanthesvara temple, Nanjangud | ... | ... | Do |
| 3. | Kailasesvara temple, Dodmalur | ... | ... | Do |
| 4. | Svayambhuvesvara temple, Madivala | ... | ... | Do |
| 5. | Markandeya temple, Markandesvara-betta near Vakkaleri | ... | ... | Do |
| 6. | Vijayendra temple, Betamangala | ... | ... | Do |
| 7. | Ancient site and temples, Belgami | ... | ... | Sketch map. |

APPENDIX C.

List of Books acquired for the Library of the Office of the Director of Archæological Researches in Mysore, Mysore, during the year 1940-41.

Sl. No.	Title of the book	Remarks
1	Kannada Nadina Kathegalu, by Mr. Narayana Sarma	Received in exchange from the Karnataka Historical Research Society, Dharwar.
2	Jainism and Karnataka Culture, by Mr. S. R. Sarma	Do
3	The Mysore University English-Kannada Dictionary, Part V (Expatriate to Gentle).	Received from the English-Kannada Dictionary Office, Bangalore.
4	Epigraphia Indica, Vol. XXV, Part III, July 1939	Received from the Manager of Publications, New Delhi.
5	Sources of Karnataka History, Vol. I, by S. Srikanta Sastri.	Received from the Registrar, University of Mysore, Mysore.
6	Annals of the Bhandarkar Oriental Research Institute, Vol. XXI, 1938-39, Part III-IV.	Received from the Bhandarkar Institute Press, Poona 4.
7	Social Solidarity among the Japanese in Seattle, by Shotaro Flank Miyamoto, Vol. 11, No. 2, December 1939.	Received in exchange from the University of Washington Library, Seattle, Washington.
8	A Study of Probated Estates in Washington with reference to the State Tax System, by J. K. Hall, Vol. I, October 1939.	Do
9	Three Old French Chronicles of the Crusades, by Edward Nobles Stone, Vol. 10, October 1939.	Do
10	The Journal of the Bihar and Orissa Research Society, Vol. XXVI, Part II, June 1940.	Received from the Bihar and Orissa Research Society, Patna.
11	The Annals of the Sri Venkateswara Oriental Institute, Vol. I, Part II, June 1940.	Received from the Sri Venkateswara Oriental Institute, Tirupati.
12	Excavations at Harappa, by Madho Sarup Vats, Vol. I (Text).	Received from the Manager of Publications, New Delhi.
13	Excavations at Harappa, by Madho Sarup Vats, Vol. II (139 plates).	Received from the Manager of Publications, New Delhi.
14 } 15 }	Archæological Survey of Mysore, Annual Report for 1938.	Received from the Mysore Archæological Department.
16	Rajanithi, by Mr. H. Krishna Rao ...	Received from the Registrar, Mysore University.
17	Bombay Karnataka Inscriptions, Vol. I, Part I ...	Received from the Government Press, Madras.
18	Consolidated Catalogue of the Central Archæological Library, by Mr. D. R. Sharma.	Received from the Director-General of Archæology in India, New Delhi.
19	Epigraphia Indica, Vol. XXV, Part IV, October 1939.	Received from the Manager of Publications, New Delhi.
20	Annual Report of the Archæological Department, Baroda State.	Received from the Baroda State Press, Baroda.
21	Annual Report on the South Indian Epigraphy for the year ending 31st March 1937.	Received from the Manager of Publications, New Delhi.
22	Epigraphia Indica, Vol. XXV, Part V, January, 1940.	Do
23	The Report of the Superintendent, Archæological Survey, Burma.	Received from the Superintendent, Government Printing, Burma.

APPENDIX C--*concl'd.*

Sl. No.	Title of the book	Remarks
24	An Introduction to the Geology of Mysore ...	Received from the Director of Geology, Bangalore.
25	Hadibadeya Dharma, by Sri. D. Champa Bai ...	Received from the Registrar, Mysore University.
26	Mysore University Calendar for 1939-40, Vol. II ...	Do
27	The Journal of the Bihar and Orissa Research Society, Patna, Vol. XXVI, Part IV, for December 1940.	Received from the Bihar and Orissa Research Society, Patna.
28	The Ruins of Dabhoi or Darbhavati in Baroda State.	Received from the Director of Archaeology, Baroda State
29	Epigraphia Indica, Vol. XXV, Part VI, April 1940.	Received from the Manager of Publications, New Delhi.
30	} Annual Report of the Mysore Archaeological Department for the year 1939.	Received from the Mysore Archaeological Department.
31		
32	Annual Report of the Government of India Archaeological Survey, for 1936-37.	Received from the Manager of Publications, New Delhi.
33	Epigraphia Indica, Vol. XXV, Part VII, July 1940	Do
34	Do Vol. XXIII, Part VIII, October 1936	Do
35	Jivana Jyotigalu, by B. S. Ramaswamy Iyengar ...	Purchased from Messrs. The S.S.N. Book Depot, Bangalore.
36	Ramayanada Mahapurusharu, by B. S. Ramaswamy Iyengar.	Do
37	Epigraphia Indica, Vol. XXVI, Part I, January 1941.	Received from the Manager of Publications, New Delhi.
38	} Indian Antiquary, Volumes 52 to 61 (total 11 volumes).	Purchased from Messrs. Krishna & Co., Booksellers, Mysore
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49	The Early Pallavas, by Dineschandra Sircar ...	Do
50	Ancient Indian Colony of Siam, by P. N. Bose ...	Do
51	India's Sacred Shrines and Cities, published by Natesan & Co.	Do
52	History of India 150 A.D. to 250 A. D., by K. P. Jayaswal.	Do
53	Siddharama Charitra, by Prof. T. S. Venkanniah and D. L. Narasimhachar.	Do
54	Jaina Iconography, by B. C. Bhattacharya ...	Do
55	Mysore University Calendar for the year 1939-40, Vol. I.	Received from the Registrar, University of Mysore, Mysore.
56	Administration Report of the Travancore Archaeological Department (1114 M. E.).	Received from the Superintendent, Government Press, Trivandrum.

APPENDIX D.

Permanent Staff on 30th June 1941.

Sl. No.	Name and Designation
A. GAZETTED STAFF.	
1	Dr. M. H. Krishna, M.A., D.LIT. (Lond.), Director.
2	Mr. R. Rama Rao, B.A., Assistant to the Director.
3	<i>Vacant</i> . . . Architectural Assistant.
B. NON-GAZETTED STAFF.	
1	Mr. L. Narasimhachar, M.A., Junior Technical Assistant.
2	Mr. D. Nagesamurthi Rao, Photographer.
3	Mr. M. J. Suddhodhana, Draftsman.
4	Mr. S. Krishnaswamy Sastry, Pandit.
5	Mr. R. Chakravarti, Pandit.
6	Mr. A. S. Narasimha Setty, Typist.
7	Mr. H. Kada Setty, Clerk.
C. MENIAL STAFF.	
1	M. R. Vishnupadachar, Attender.
2	Syed Ibrahim, Daffedar.
3	Sidda, Peon.
4	Rangappa, Peon.
5	Timma, Peon.
6	Kata Nayak, Peon.
7	Honna Setty, Peon.

APPENDIX E.

Statement of Expenditure for the year 1940-41.

Salaries :—					Rs.	a.	p.	Rs.	a.	p.
Director's Allowance (Rs. 50 per month)	...	...	...	...	600	0	0			
Assistant to the Director (Rs. 300-25-350)	...	...	...	...	4,200	0	0			
Establishment	...	...	...	...	5,566	9	0			
Watchman for excavation area	...	...	...	...	65	0	0			
								10,431	9	0
Travelling Allowance	...	...	...	...				1,018	7	0
Office Expenses :—										
I. Contingencies	...	...	...	...	719	11	0			
II. Museum	...	...	...	...	49	2	0			
III. Printing charges	...	...	...	...	1,521	12	0			
IV. Clothing to menials	...	...	...	...	51	5	0			
V. Furniture	...	...	...	...	552	2	0			
VI. Photographs for sale	...	...	...	...	200	0	0			
								3,094	0	0
Library	...	...	...	...				247	4	0
Receipts remitted to the Treasury :—										
Sale proceeds of publications, photographs and hire charges of blocks				530	12	9
					Total			15,322	0	9

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